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American Board of Commissioners for Foreign Missions.

Sandwich Islands.

OBITUARY NOTICE OF MR. WHITNEY.

THE members of this mission have had great reason to be thankful to their heavenly Father for his merciful preservation of so many of their number, in life and health, to the present time. Mr. Dibble was the first ordained missionary who died at the Islands. His decease, it will be remembered, occurred on the twenty-second of January, 1845. Before the close of the year, however, Mr. Whitney was also called away to his rest. Though he had been long in the field, and had labored diligently in his work, few of his juniors in the missionary service, until recently, gave as much promise of length of days as himself. Let it be our prayer to the great Head of the church, that he will be gracious to the survivors, and permit them to carry forward a work which has received such special proofs of his favor!

Mr. Whitney was born at Branford, Connecticut, April 28, 1793. Having become hopefully pious in 1813, his attention was subsequently turned to the duty of preparing for the work of the Christian ministry. He became a member of Yale College in 1817, where he prosecuted his academical studies during the two following years. In the summer of 1819, he began to consider the nature and extent of his obligations to the heathen. Hearing that the Board found it difficult to procure as many laborers as they wished for their contemplated effort in behalf of the Sandwich Islands, he offered his services, with the design of pursuing his theological studies after he should

have reached his field of labor. On the twenty-third of October following, he embarked from Boston, with the pioneers and founders of the Sandwich Islands mission, and arrived at Hawaii, March 30, 1820. He was licensed to preach the gospel, February 23, 1823, by the Hawaiian Association; and he received ordination from the same body, November 30, 1825.

Mr. Whitney spent most of his missionary life on the island of Kauai. It was his privilege to feel that his labor was "not in vain in the Lord;" but of his success in the great work unto which God had called him, it is not necessary to speak. The readers of the Herald will desire rather to know with what feelings he put off his armor, and entered upon that rest which remaineth for the people of God. Mr. Alexander, at whose house Mr. Whitney died, has published a full account of his last hours in the (Honolulu) Friend; and from this narrative it appears that his end was such as became a Christian missionary.

His illness commenced, September 21. After trying various remedies and changes, he became an inmate in the family of Mr. Alexander at Lahainaluna, December 4. From this date he rapidly wasted away under the influence of his disease; and on the fifteenth of December he breathed his last.

Four days before his death, he said, "My work here is probably done; and oh that it had been better done! Yet I know that the great aim of my life has been to serve my Lord and Master. I have a strong belief that I shall be saved. I think I may say with Paul, 'I have fought the good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me

a crown of righteousness, which the Lord, the righteous judge shall give me at that day." Christ is the rock on which I rest. How can I doubt? I have often thought with pleasure of Bunyan's tall pilgrim, who, as he was crossing Jordan, looked round on his comrade and said, 'Courage brother; I feel the rock.'

On the following day he was distinctly informed that his physician did not expect his recovery. "He requested that he might be left alone with his wife, and commenced, with calmness, to deliver his dying commands; and, as he could not converse long at a time, he repeated the request to be left alone with her several times during the day. Though weak and languid, his mind was vigorous and active, and nothing of importance in his affairs was overlooked. When he had finished giving directions about his temporal concerns, he rallied all the powers of his mind to look into the state of his soul. He did not, at first, possess that clear evidence of a personal interest in the Redeemer that he desired; but he thought it was owing to the disease of his body. He said that perhaps he was deceived in regard to his interest in Christ. When he looked to the creature, he saw much imperfection and his hopes were obscured; but when he looked to Christ, all was bright; and notwithstanding all his sins, he hoped they were pardoned. At another time he said, 'I may be deceived about my personal salvation, but not about my loving the kingdom of Christ. I am not so clear in my views of Christ as my Savior, as I could desire; but as to his kingdom I have no doubt. If I love anything, I love his kingdom.'

On Saturday morning he remarked to Mr. Alexander, "I am ready to go, though not so ready as I could wish. I have not so narrowly examined my hopes, my fears, and the great and precious promises, as I could wish. Still I feel that the Savior is with me; and 'though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me.' Twenty-six years ago, when I consecrated myself to the work of missions, I felt courage in view of the Savior's promise, 'Lo I am with you always, even unto the end of the world.' This promise he has kept good. He has been with me in all my journey; with me amid all my labors and joys and sorrows and temptations and trials; and how can I doubt that he will be with me now? No, he will never desert me. He has ever been a precious Savior to me, and now when all other props begin to fail, he is increasingly precious."

During the night which followed, he was told that the Sabbath had commenced. A violent storm was raging without at the time of this announcement. "Blessed Sabbath," he said, "type of the rest above! Here it is dark and stormy; how sweet the contrast there! Peace and joy are there, and no pain; and there I shall

soon be. Yesterday I had some clouds; but now all clouds are brushed away. All is light and peace."

As he gradually failed under the influence of his disorder, he at length thought he was dying, and, calling one of his attendants to him, requested that he might be raised up. Then, throwing his arms around him, he said with great emphasis, "And is the victory won? Glory, glory, glory! Hail, glorious immortality! Can it be that this is death? That I, a poor wretch, who all my life have been afraid of death, have come to this? Here all is peace and light and joy. The Savior has me by the hand, leading me along. I soon shall be in heaven." His attendant remarked, "There is a blessed assembly of friends there." "Yes," he said, "and more than all that, Jesus is there. He has never forsaken me, he is near, he is with me now."

Just before his death, Mr. Emerson said to him, "Do you still find Christ precious to your soul?" He confidently and promptly replied, "Yes, he is precious." These were his last words. "In a few moments," says Mr. Alexander, "he sweetly breathed his last, without a struggle or a groan, and entered into the enjoyment of his Lord, which he had so earnestly desired."

## Constantinople.

### LETTERS FROM MR. DWIGHT.

#### *The Prisoners Released.*

THE last letter of Mr. Dwight, as published in the Herald for June, was dated March 11. The present letter, dated March 17, together with those which follow, may be regarded as continuing the narrative of this most extraordinary and eventful persecution.

I am at length enabled to inform you, that a little light is breaking in upon our horizon. The English Ambassador sent his dragoman, on Thursday last, to inform us that Reshid Pasha, the Minister of Foreign Affairs, had that day called up the Armenian Patriarch, and charged him to desist from his present course, telling him that he should now put him upon his good behavior; also that the prisoners were immediately to be released. On Sunday evening the three watchmakers, who were in one prison together, were called up and discharged, on condition that they should become sureties for each other. On Monday the fourth prisoner—a boy of sixteen—was also set at liberty. He had been confined alone, and every species of threatening had been resorted to, for two

weeks, to induce him to sign the Patriarch's paper of recantation, but in vain. All these brethren, through the special grace of God imparted to them, were enabled to endure unto the end of this trial, and to come out of prison, with a perfectly fair and honorable Christian character; and we bless God for it. If they had been left to fall, it would have encouraged the Patriarch in his work of persecution, disheartened all the brethren, and weakened greatly the cause in the view of all the people. The Patriarch is now much more moderate, and we feel very certain that great good is coming out of all these trials.

It is impossible yet to predict what will be the future civil standing of our brethren in Turkey. In the spiritual part of the contest, I feel that, through the power of God, they have already gained a mighty victory. It has, in fact, been virtually decided that they can have a civil existence in Turkey, without being spiritually under the dominion of the Patriarch. But whether they will still be subject to the civil power of their former ecclesiastical head, or not, is the question. On this point, I feel very little anxiety.

We hear that twelve or thirteen of the brethren in Nicomedia, who had signed the Patriarch's paper in an hour of trial, have taken back their names and delivered to the Bishop a full confession of their evangelical faith.

### *The Trials of Priest Haritoun.*

The following communication is dated March 25. It will doubtless receive an attentive and deeply interested perusal.

You have already been informed, I think by Mr. Holmes, of the noble stand taken by priest Haritoun in Nicomedia, in favor of evangelical truth. I have lately received some documents from him, which I now translate and enclose to you, with the view of having them brought out before the public in America. I am sure that they will be read with intense interest by all who love the eternal truth of God, and hate error and oppression; and our Christian friends will bless God that he gave such grace to our persecuted brother, as to enable him to pass unhurt through all his fiery trials.

A brief explanation is all that is needed to enable the readers of the Herald to understand these documents. The first is a letter addressed by priest Haritoun to his Bishop, containing his *confession of faith*. The Bishop, being about to anath-

ematize all in Nicomedia who follow the gospel as their only guide, called upon this priest to write a confession of his faith, to be read publicly in the church, in order to show to the people at large that he is a true and faithful son of the Armenian church; and this is the paper written and sent to his Bishop, by the priest. The Bishop was very angry, and immediately deposed him from his office, and ordered him to be cast forcibly out of the church.

The Bishop then drew up a *paper of recantation*, which he sent to the priest to sign, which is the second of the documents which follow. The priest refused to subscribe it, and his enemies soon found means to persecute him. It is well understood by them now, that direct persecution for religion will not be allowed in Turkey; and, therefore, they must resort to artifice. The priest owed small sums of money to different individuals, and the leading men among the opposers of the true gospel in Nicomedia bought up all these debts, and suddenly came upon the priest for the payment of the whole sum. This, as was well known, he was utterly unable to make, and the consequence was, that he was cast into prison. The Bishop of Nicomedia, and his obedient child, Melkon Chorbajy, who was the willing tool of thus distressing the priest, would have all the world believe that there is no religious persecution in all this. But even if they should succeed in convincing every body, (which is impossible,) still God, who knows their deepest thoughts and all the intentions of their hearts, has already recorded this deed against them as a flagrant act of persecution against one of his own dear children.

The third document is a letter written by the priest himself to a friend in Constantinople, describing some fiery trials through which he has just been called to pass, by the rage and malice of his enemies. This last extremely simple and touching history will, if I mistake not, be perused with the tenderest interest by all our friends at home.

### *Priest Haritoun's Confession.*

The following *confession* is dated Nicomedia, January 25, 1846. (O. S.)

I believe in the Holy Trinity, the Father, Son and Holy Ghost; in the annunciation by Gabriel; in the birth of Christ; in his consecratory baptism; in his crucifixion for our salvation; in his burial for three days; in his blessed resurrection; in his divine ascension;

and in his being seated at the right hand of the Father. I also confess and believe in his fearful second coming.

This creed, so far, is taken entire from the Armenian liturgy.

I also believe with sincere heart, and confess with my mouth, the entire creed of the holy council of Nice, beginning as follows: "We believe in one God," &c. I was baptized in this faith, in the name of the Father, and of the Son, and of the Holy Ghost, and adopted by God, through the grace of the Holy Spirit, into the church of Christ, which is built upon the foundation of the apostles and prophets, Christ himself being the head; and all believers are members of the church of Christ, in which I have remained, with unshaken faith, unto this day; and I receive every command of Christ, our Lord, and I desire to remain in love, in the holy Church, faithful, until I shall seal my life, through the grace of our Lord and Savior, Jesus Christ; to whom belong glory, honor and worship, to Father, Son and Holy Spirit. Amen.

Appended to the foregoing confession was the following letter.

*Kind Guardian and Sir:*—Since you have three times called your humble servant into your presence, and counselled me with much exhortation, and by thus doing you have fulfilled your duty; and you commanded me to write a paper of confession, as if I had been a heretic, that the common people might be relieved of their suspicions concerning me; I, therefore, in humility, have undertaken to write a true confession of my faith, and here it is, in my own hand writing. I trust in God that I am truly free from every kind of heresy, through the grace of Christ, before the all-wise God, and all his saints who rightly confess the true manhood of the Word of God; and I am obedient to the true and holy church of Christ and a faithful member, purchased by his own blood; and all its demands, *which accord with the Holy Scriptures*, being infallible, I receive. But whatever rival and ceremonial demands the church makes, in view of what the Apostle threatens, that, "if we or an angel from heaven, even, shall preach any other gospel, let him be accursed," I fear to receive them.

But this disorder that has turned the world upside down, has at length reached our city; and your Lordship, being in authority, has power to judge. Wherefore, if reading and receiving the Holy Scriptures, that is, the Old and New Testaments, and books that agree with them faithfully, is a sin, I confess, without hesitation, that I have committed this sin. In regard to your Lordship's wish that I would write a paper of recantation, according to your pleasure, God forbid that I should write anything through fear of others, or to secure their favor. If I

had done so, I should have been a denier of the truth faith and an infidel; an enemy, a despiser, and a decayed member of the holy Church of Christ, which he hath purchased with his own blood. But, blessed be God, by confessing and believing in the true faith, and by preaching the holy gospel, I remain a faithful son, and a true minister of the holy church of Christ; and I have hope that, through the grace of the strength-giving Holy Spirit, I shall remain faithful even unto death, and that I shall enjoy, through eternity, the promised rest. And finally, whatever violence, punishment or disgrace are prepared for me, and whatever other such-like things shall be threatened, I am ready to receive with love and joy, for the love and glory of God.

Thus much have I written, not that I am afraid or ashamed to speak the word of God, but only that I do not feel a freedom to say more. Farewell!

Your humble servant,  
PRIEST HARITOON.

### *The Bishop's Paper of Recantation.*

This translation was not made from an exact copy of the recantation proposed by the Bishop; but priest Haritoon says it was substantially as follows:

I, the undersigned, was called to the office of the priesthood by the holy Boghos, Archbishop of Cesarea, in the year of our Lord 1821, and on the 13th day of March. While, with simplicity of heart, was performing the duties of my office, there came to our borders some false and deceitful American preachers, of the sect of Luther, Calvin and Zuinglius; and they filled the whole land with their heretical doctrines, and turned aside many by their Satanic teachings; among whom I also was deceived by their preaching and their heretical books, and I fell into the snare, and was corrupted in my religion and my faith. I denied the Armenian church, in which I was trained, through the writings and traditions of the Fathers; and during all the time that I received instruction in heresy and in wicked sectarianism, I despised my own church, and, in like manner, I also instructed and deceived the simple people of my charge; to some giving poisonous books, and others, by word and preaching, I caused to err from the true faith. In this manner, having fallen myself into the snare, I wandered from the truth, and also turned many others aside, and became a cause of stumbling and a destroyer and a despiser of the law and of the church. But finding that I was truly sunken in the pit of hell, and was a denier of the true faith, now, by the counsel and help of the holy Fathers, I have confessed my sin, and I repent over all my wanderings and offences.

Wherefore, standing publicly in the holy church, I make proclamation to the whole people. If I have taught any among you



this Satanic delusion, and turned you aside by this sectarian heresy, or distributed among you their poisonous books, or have been the cause of offence, in any other manner; be it known to all of you, as I have openly confessed my sin, that I acted presumptuously, and you have learned my erroneous doctrine; but do you now return to your former correct faith, which, through my instigation, you have denied. Repent and confess your sin, and cast away all those books, as I have done.

In the presence of you all, I return to my faith which I had denied, and I reject this wicked sect, and I confess that which the Armenian church teaches, by the writings and traditions of the holy Fathers; and I receive with full faith the intercession of the holy Virgin Mary, and of all the saints; I worship the image of the holy cross of Christ, and the relics of the bones of the saints and martyrs, and the anointed pictures of the saints, consecrated to God, and the pictures of our Lord. I receive the seven sacraments, appointed by the holy Fathers, and every command which is received by the Armenian church. And in addition to all this, whatever penance, canonical or ceremonial, the church may impose for my sins, with willing heart I accept, praying that I may receive forgiveness.

This document, dated February 2, 1846, (O. S.) priest Hariton refused to sign.

### *Priest Hariton's Narrative.*

The following letter was addressed to a Christian brother in Constantinople. It bears date, Nicomedia, February 25, 1846, (O. S.) It cannot fail to be read with profound sympathy by all who honor and love the faithful disciples of our Lord and Savior.

Yesterday, (Sunday,) the twenty-fourth of February, at about five o'clock, while I was still in prison, waiting for a visitation from the Lord, the keeper of the prison carried me before the captain of the guard, who asked, "Why have you remained so long in prison, and have not discharged your debt?" I told him that I was making effort to free myself from debt. He asked me if I could not find surety. I replied that my own children are ready to be surety for me; but that my creditors will not accept of them, and will receive nothing but the money. He then ordered me to go before the Bishop, with my sureties, saying that if they were accepted, he would give me an opportunity to go and collect the money and bring it. I replied that I would give notice to my children, one of whom was in a distant place, and that we would afterwards go together to the Bishop. He said this would not do, but that I must go immediately before the Bishop; and that if he was willing, I should be set at liberty, on condition that within the space of a month, at least, I should dis-

charge my debt. He then gave me into the hands of a soldier, and when we arrived at the Bishop's house, the soldier entered first; and after a short time they called me into another room, where were sitting two vartabeds, Hoosep and Mikael by name. They exclaimed, "What madness is it that has caused you to leave your church and wander into infidelity?" I replied "God forbid. I have neither forsaken my church, nor have I fallen into the pit of infidelity; but you and the Bishop have thrust me out of the material church, but I remain a member of the church militant, saved by the blood of Christ; and I have hope in my Savior that I shall be received also into the church triumphant, and that I shall behold his glory in his promised kingdom."

*Vartabeds.* Are you not going to repent now, that you have opposed your Bishop, and not signed the confession of faith offered by him?

*Hariton.* The paper he gave me I could not sign, because it forced me to call myself an infidel.

*V.* Whatever it was, it became you to obey.

*H.* We must obey the will of God rather than that of man.

*V.* Why then have you remained so long in the church?

*H.* All those things which I did, were against my conscience; but when God called me to do so, I presented my confession of faith to the Bishop, which was against his command; and he, not accepting my orthodox confession, cast me out of the church.

*V.* All this is nonsense. Here is our confession of faith, (taking out a paper which I think came from Constantinople.)

One of them began to read, and asked me, "Do you receive this?" I answered that whatever in it was acceptable, as being in conformity with the holy Scriptures, I received; but that whatever was the mere invention of man, I did not receive.

Afterwards he read the other side of the document, and asked, "Do you anathematize and reject these things?" I replied, as before, that whatever was opposed to the church of Christ, I did not receive. He then said that the Bishop did rightly in casting me out; for the church rejected these last things read, and received the first, as being according to the decisions of the Fathers. To this I replied, "As often as the times have changed, so often have the Fathers changed their decisions; and that on this account, I could not conscientiously receive them all."

Here the priest specifies some cases, illustrative of this point, which are omitted in the translation.

Thus, from the beginning, until the present time, there have been such changes; and it is not clear which of the Fathers we are to receive, and which we are to reject. While the truths of the gospel are clear as

the light, those things which are extraneous are full of darkness."

He replied that I had not the ability to judge about such things, and then asked, "What is your belief concerning the body and blood of Christ, of which Christ said, with a particular emphasis, 'This is my body and blood?' Does it mean it is the true body and blood of Christ?"

I answered, summarily, that as there were beforehand types of the crucifixion of Christ, so I received the bread and wine as a remembrance of his death; and that when I communed, with true faith, by remembering his death, I had the communion of the body and blood of Christ; and if I did not believe thus, but according to his statement, I must believe that I was saved by the blood of a Christ made by the hands of a fellow man, which was altogether infidelity. I then asked him if he believed that what he called the sacrifice (mass) was the identical sacrifice of Christ, which was offered on Calvary? To this he gave no answer, but said, "If you do not receive the sacrament as the real body and blood, you are a heretic and a very great sinner; for you do not receive what is commanded by the church." I asked him to show me proofs of this doctrine from the holy Scriptures, that I might examine and believe. He replied, "That is a thing that has been thoroughly examined by the Fathers, and that no further examination is necessary." I answered that it was always necessary to examine and learn, in regard to every important doctrine, whether it was consistent with the holy Scriptures or not.

Both the vartabeds together then exclaimed, "However this matter may be, submit and confess your errors; and perhaps you will be saved from disgrace. Repent now, and afterwards you can gradually learn what are the things to be believed in the church." I replied that my salvation was of Christ, who shed his own blood for me, and for all who believe on him; and that I considered this sufficient for me; and that I hoped, through the grace of his Holy Spirit, to grow in knowledge as long as I was in this life. They continued to press me to submit and confess, saying that all these things about which I made difficulties, were foolish things, and that I was in danger of being punished, very unnecessarily. I replied that I was ready cheerfully to receive the infliction of all their threats upon me. "If I submit to your requisitions," I said, "I shall dwell in sorrow and mourning all my days, and I shall perish in despair and lie under the condemnation of eternal fire. If, on the other hand, for the glory of Christ, I do not submit, I shall always live in joy and terminate my life, whatever death may come upon me, in the hope of the glory of Christ and of being a partaker of the inheritance of his saints; for which, also, I am ready."

Hoosep Vartabed then said that the Bishop had ordered that my beard should be shaved. [This is considered the greatest

degradation for a priest.] I replied, "For the wonderful name of Christ, I am, God helping me, ready to submit, and even to shed my blood, if the Lord shall so will." They then took me out to a small room, and the barber, coming in, began first to shave off the hair of my head. Mikael Vartabed came into the room and exclaimed, "What disobedience is this, that, for a thing of no real consequence, you, by means of this degradation, are to become a reproach and a laughing stock to the world!" I replied, that I considered all this as glory to me, and not shame; and in truth, my soul was full of joy.

The barber afterwards shaved off my beard; and at length not a hair was left from my neck to the crown of my head. They then took my cap and tore it and cast it into a wet and filthy corner of the street; and afterwards a mob of boys, gathering up the pieces of the cap, fastened it to the end of a pole, and carried it about from quarter to quarter of the town, crying out, "Behold the cap," &c. &c.; and treading the beard under foot, and rolling it in the mud, they left it there.

In the mean time I remained alone in the chamber. A vartabed, named Tateos, soon came to me and said, "After what has happened, confess your errors and repent." I begged him to leave me, assuring him that, whatever else they were pleased to do to me, I was cheerfully ready to endure it. I afterwards went out of the chamber, and when the soldier saw me, he expressed the greatest astonishment at the change in my appearance. We descended together from thence, when they opened the great gate of the premises for us to go out. A great mob of men, women, and especially children, who were very numerous, was assembled outside for the purpose of making a mock of me as I passed. When we issued from the gate, they did not permit us to return in the direct way, back to the prison, but through the street that leads by the house of Chorbaj Melkon, the chief man of the Armenians [the leading opposer]. Here Shekerian Bedros, the superintendent of the quarter, entered the house, and I waited for him outside with the soldier. He came out with a paper in his hand, and we proceeded to the place of the Pasha, where he handed the paper to the second officer in command.

Another of the high Turkish officers then exclaimed, "What is this that has happened to you!" I replied by asking, "Where was your pity for me, that you thus delivered me up into the hands of my enemies? Was it a proper thing for you to do to take me out of prison, and send me away, professedly that I might find means for paying my debts; and, without asking any thing concerning my debts, they sent me back in such disgrace, saying, 'We do not know this person, he is not obedient to us, and does not belong to our nation.' They might at least have restrained their rancor against me, and not poured upon me this contempt, until after I had discharged my debts. Is it so, that the

violence of these men (the Armenian ecclesiastics) is superior to the royal command, that they should be permitted thus to take a man out of prison, and abuse him, in whatever way they please, and then send him back to prison again?" The officer then inquired what was my offence? I replied that there are certain things, not only not commanded in our sacred books, but positively forbidden, which they themselves receive without the authority of the Scriptures, and also command others to receive; and I mentioned to him several of these things. He afterwards took me to the keeper of the prison, and commanded him to keep me, but not in close confinement.

I entered the prison with a joyful heart, committing myself to God, and giving glory to him that he had enabled me to pass through fire and sword, and had brought me to a place of repose. I then related the circumstances to my fellow prisoners, and that the thing had turned out just as I had prognosticated. They wondered at the ferocity of those men, and said that if they had had the power, they would certainly have delivered me up to death.

When the second officer in command had read the paper brought to him, he called the other (mentioned above) to him, and asked what I had said; and, having learned it, he commanded that I should be immediately set at liberty. When I heard it, I thanked him for his kindness; but entreated that I might remain in prison until evening, that if possible I might return in peace to my house, for that when I came, even with a soldier, they did to me whatever they pleased, and if I had been alone they would have stoned me. He would not, however, listen to my entreaty, but strenuously urged that I should immediately return to my dwelling; and I unwillingly took my cloak and papers, and went out. I found the officer sitting near the gate, and with him the Pasha's banker, who is a Catholic Armenian. He (the banker) asked me when I would pay the debt? I answered that I would discharge the whole after a month. "No," he replied, "you shall have only eleven days for payment." I begged earnestly that he would grant me a month; but the officer commanded me to remain silent, and say no more on the subject. I then, with humble supplications, went out, paying the customary fees to the jailer and other persons. Thus, unwillingly, I began to move towards my quarter of the city; and as there were still companies of the rabble here and there, on the way, I took a shorter path, through the Turkish burying ground, and entered my own house.

This was the Sabbath day, and, being delivered from the hands of reckless men, I fell down on my face, about the eighth hour, with my wife alone, and gave glory to God, that he had counted me worthy of such honor; which formerly I avoided, but now, by his grace, he has made me cheerfully to receive, though I am altogether unworthy. He has kept me for such a day.

But the trials of our afflicted brother did not terminate even here. By the latest advices from Constantinople, it appears that he was unable to discharge his indebtedness at the end of the eleven days; and he was, consequently, again cast into prison.

### *Another Incident.*

Mr. Dwight concludes this letter by an incident which serves still further to illustrate the bitterness and violence of the persecution.

I will simply add that we have just heard of another piece of cruelty exercised by Melkon Chorbajy, in Nicomedia, on one of our anathematized brethren of that place. This brother had been driven out from his father's house, where he was living with his wife; and in fact he was ordered out of the town, as unfit to live, except as a vagabond. For some weeks, however, he had found a shelter in the Turkish coffee-houses; and on Sunday before last, while his father, who is a bigoted opposer, was at church, he returned to his own house, to see his wife. The father, coming home and finding his son there, was greatly enraged, and immediately delivered him up to Melkon Chorbajy, who caused him to receive fifteen blows upon his feet, for the crime of visiting his wife! This Melkon has wealth and, therefore, power. He can inflict such cruelties, without the fear of being called to an account for it by his fellowmen; but it is probable that he never thinks that the cries of the persecuted and oppressed penetrate the ear of the great King of kings, who will one day vindicate his people, and take awful vengeance on their oppressors. This man, by profession, is a *Christian* of the Armenian church; but how hateful to Christ is such conduct! How totally at variance with the spirit of his gospel.

### *Progress of Toleration.*

Two days later Mr. Dwight wrote again as follows:

There has been no material change in the state of things here since I last wrote. None of the brethren are yet permitted to return to their shops or houses; so that we may say the rigor of the persecution is in no degree relaxed, with the single exception that those who were in prison are released. A pamphlet has been issued by the Patriarch, with a formal vote of his Council, in reply to the letter which our brethren addressed to the Patriarch near the beginning of

the persecution, and containing their confession of faith. In this pamphlet the Patriarch utterly denies that there is any persecution. And on the last Sabbath he proclaimed from the pulpit, "Religion is free in Turkey." This surely is good news, and we are glad to hear it asserted so publicly, and from such high authority. And there is, no doubt, to be a vast change for the better, in this respect, in this country. The Turkish government did, some years ago, pledge themselves, in a specific case, not to persecute for religion; and thus the principle of religious freedom was recognized. I feel fully authorized to say that the foreign ambassadors are determined to interpret that promise as a general one, referring to all cases of religious persecution; and the Turks are, either willingly or unwillingly, conceding the point; and it is now understood, both by the Turkish Council of State, and by the Armenian Patriarch, that persecution for religious opinion will not be allowed. And, therefore, the Patriarch feels constrained to use every artifice to distress evangelical men in such a manner that nothing shall be done contrary to law; and, if possible, so that no ambassador be able to detect him in an act of persecution. This fact, however, stands out here before the whole world, that thirty-four shops are closed, and those who formerly did business in them, are forcibly kept from resuming their occupation, *merely because they do not subscribe to the Patriarch's creed.* This certainly looks very much like persecution, and it will be impossible to convince men, by any sophistry, that it is not persecution. Our hope is in the Lord, that he is preparing by these severe means of discipline, to do a great work for his people in this land.

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LETTER FROM MR. HAMLIN, MARCH 23.

*The Patriarch's Hostility to the Seminary.*

SOME account has been heretofore published, of the measures which the Patriarch has seen fit to adopt in relation to the seminary under the care of Messrs. Hamlin and Wood. The present communication shows that this personage has not overlooked the institution at Bebek, even since his hands have become so fully occupied with the case of the evangelical brethren, who refuse to submit to his unscriptural demands.

The plan of operations which the Patriarch and his coadjutors have pursued,

and are still pursuing, is this. They select some one student from the list of our pupils, with the determination to withdraw him from the seminary, and not to relax their efforts until they gain a victory or suffer a defeat. For example, the father of a boy is called; and at first persuasion is used to induce him to take his son from our school. When this fails, threats are resorted to; and next comes the closing of the shop, or expulsion from the business in which the parent may be engaged; and when this is not sufficient, the populace is excited to mutter significant menaces of the application of Lynch law.

One man has yielded, after having his store shut for two weeks. Another stood firm, and was expelled from his business and from the city, and took refuge in Galata or Pera. Others have suffered, in various ways, without yielding; and some of the scholars, being of age to act for themselves, have firmly refused to submit to the demands of the Patriarch, and have, in consequence, been anathematized. Four have been thus anathematized by name. We expected that our teacher and translator would also be anathematized, together with some other students. But the Patriarch seems to have discovered his mistake in using the anathema so freely, and has suddenly stopped short in his career. Whether he intends still to anathematize the remainder, is doubtful. His bitter enmity towards this institution urges him to do it; but the evident fact that by doing it he only cuts off so many young men from the nation, impels him to the opposite course. Twelve of our original scholars still remain, whom the combined force of the Patriarch and his friends has not been able to turn from their path. Offers of high wages and honorable and profitable employment have been resorted to in vain; and I think the result shows no little force of moral principle in those who have thus withstood the storm, inasmuch as they have preferred truth and learning, with poverty and contempt, to falsehood and ignorance, with wealth and honor.

And while the Patriarch has been withdrawing so many scholars, others have come in to take their places; and thus, in the midst of the persecution, we have more than twenty students. A few of the brethren who were anathematized and forcibly ejected from their employments, have also taken refuge temporarily with us, and are improving their time by studying the Bible more eye-



tematically in their own language, and by attending the lectures of the institution. Perhaps Providence has expressly ordered the present trials for their growth in the knowledge of his word, as well as for the confirmation of their faith. We recognize, with devout gratitude to God, the fact that, although four years since the first breath of the rising storm was sufficient to sweep away all our students, and temporarily to suspend our operations, now we have gone forward, steadily pursuing our work, with only a diminution of numbers which will not probably long exist, and, instead of dismissing all our students, our establishment has become a refuge for the oppressed.

The Patriarch has noticed this with great indignation, and ordered the priest of the village to watch for those who might come to my house; and particularly, if any one should be seen approaching it as a scholar, bringing his bed and clothes with him, to take advantage of a law requiring the police to arrest such as may be found removing from one place of residence to another, without a written permit. This was designed, not for a single individual, nor for pupils in schools, but for persons with households. The law, however, became very pliable in their hands, and they made it suit their purposes.

Mr. Hamlin mentions a case in which an attempt was made to enforce this law; but the priest who interfered, was foiled in his purpose, and he was even reprimanded by the Governor of the village.

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LETTER FROM MR. VAN LENNEP, APRIL 15, 1846.

### *The Persecuted Brethren at Nicomedia.*

THE letters from the missionaries at Constantinople, already published, will have apprised the friends of missions, that the efforts of the Patriarch to arrest the reformation now in progress among the Armenians, are not confined to the capital. The preceding documents from Nicomedia attest the severity of the trial which has come upon the evangelical portion of that community. From Ada Bazar also, where there are a number of pious Armenians, rumors of similar proceedings have reached the missionaries at their several stations. It was thought advisable, therefore, to send some one to both these places, not only for the purpose of ascertaining the extent of the persecution, but also to encourage and

strengthen those who might be suffering in the cause of their Master. Mr. Van Lennep was designated for this service, and accordingly left Constantinople, March 23, for Nicomedia. Arriving there in the following day, he ascertained the facts in relation to priest Haritoun, and found them to be in accordance with the account already given. Having alluded to the prominent features of his case, Mr. Van Lennep proceeds as follows:

But while Satan thought himself triumphant, he was only working the work of Christ. Every abuse, and especially every step that removed him from the priest's office, were (to use his own expression) "tearing off a burden from his shoulders and pulling out scales from his eyes." "They plunged me into the waters," he has said; "I struggled against the bitter tide; but ere I could take a breath, they pushed me in, again, and again, till I was drowned. And now I am dead to my former character and position among them, and I have nothing more to do with them. I obtained a new life in Christ." The meekness with which he bore their evil treatment, and his own spotless reputation, have procured him friends among the Mohammedans, and he has been let out of prison, on the promise of future payment of his debt. And now he stands entirely separate, and fearlessly declares the gospel; his reputation is high with all, and his former charge say they will not have another priest.

The other brethren had always looked up to one person who had longest been enlightened, and who was their superior in point of intelligence, learning and standing in society, as their head; and he seemed ready to stand firm in the storm. But the things that are mighty with men, are despised of God. They were all called up together before the Bishop, and, to their utter astonishment, he whom they thought the strongest, first came forward and signed the recantation.

Such was the state of the brethren. Only four had not given in their signatures, and three of them were excommunicated. Among the signers some endeavored to defend their deed, saying that they had only yielded to fear, and had, at the very time, openly declared to the Bishop that they would read the gospel and unite for prayer; and that he told them, "I only wish you to sign and leave you at perfect liberty to act as you please." Others had not signed themselves, but a father or a brother had put down their names; still, however, they



had not demanded them back. Several seemed extremely penitent. They said they had not enjoyed a moment's peace since they had done the deed; several spoke with tears in their eyes, and appeared ready to do anything which was right.

The next day after my arrival, I spent most of the time with the brethren, exhorting, encouraging and strengthening them. I shall never forget that day. We were in a small, dark room over a stable, which is attached to a coffee-room belonging to a friendly Turk. This man, when several of our brethren were driven from their houses and their shops, and were left without a shelter, received them and treated them with great kindness. Being offered a bribe for sending them away, he refused. There we were, in the Jewish quarter, among Turks, driven from the habitations of Christians, and tolerated only by aliens. The room was usually full. I talked with each one separately, or with all together, and urged them to repent of their sin, and to prove their repentance by their works. They had the blood of souls clinging to them; for they had borne a public testimony to the falsehood of the gospel. They were all deeply affected. The proposition was made that they should demand back their signatures; but it was answered that they could not be returned. We were to leave the next morning for Ada Bazar, and I told them to reflect on the steps which they would take, and be prepared to confer about them on our return. So we parted, and I felt confident that God would sustain and guide them. I spent the night at the government factory, lying an hour and a half from the city, and was treated with the utmost cordiality by Mr. W. Binns and his family. He and his brother, and also Mr. Campbell, a preacher who has accompanied them from England, have proved themselves warm and true friends of our persecuted brethren, cheering them in their trials, exhorting them to fidelity, delivering some from prison, giving them a shelter from their oppressors, and affording them pecuniary aid when their daily bread had been taken from them. Truly it was God's providence that sent these English friends to that place; for to them the cause of the Redeemer in Nicomedia owes much.

#### *Visit to Ada Bazar.*

On the following day Mr. Van Lennep proceeded on his way to Ada Bazar.

As we approached the place of our destination, our hearts beat quick with anxiety for our suffering brethren; we trembled lest we should hear sad news. The last intelligence that had reached us, was borne by a friendly Jew. He had delivered a bit of paper, upon which the following message was written in the Hebrew character and Turkish language: "There is death, but no turning back. We are twenty." From the reception of this message, I judged that they were so beset with enemies that they dared not write; but it was cheering to know that twenty held fast their profession, despite the wrath of their enemies. We reached Ada Bazar an hour after sunset, and Providence guided us to the coffee-house of a friendly Turk, who was unknown to us, but who, as we afterwards found, had formerly received a missionary. Tired with our ride, we immediately went up to a small room which was offered us, in order to take some rest and food. But the news of our arrival immediately flew over the city. Our guide went to his priest to give an account of the persons who had come with him. On the way one of the brethren heard him tell the news, and he immediately informed the brotherhood. They were met in prayer, and as they intended to send one of their number to Constantinople the following day, in order to make known their state, and ask a visit from one of the missionaries, they were asking that God would send them such an one, and make his visit a blessing to them. Thus they were heard and answered while they were yet speaking!

We had hardly been ten minutes in our lodging when one of them came in to find who we were. Soon others came in, and we presently had a room full. We sat and conversed with them until midnight, having forgotten our fatigue.

Many arguments had been used to induce them to sign the recantation. But only three of those whom they regarded as brethren, had yielded; we soon found that these had done so through fear, and could not be kept from visiting us. But the others were firm and fully resolved not to deny Christ, cost what it might, even life itself. Their enemies had petitioned the Governor to send away one of their number, a teacher, to his native village, the inhabitants of it having promised they would kill him on his arrival. But the Governor refused to do such a thing on his own responsibility, and wrote to the Pasha of Nicomedia for instructions. In the mean while the brethren

sent the teacher to the factory near Nicomedia, where he was protected by Mr. Binns from the efforts of his enemies. He was thus far the only excommunicated person. It was generally said that four others would share his fate on the succeeding Sabbath. Some had been driven from their shops, others were threatened with being cast out of their hired houses. But they were strongly knit together, ready to stand by one another to the last, and frequently meeting for prayer and reading the Scriptures.

#### *Departure from Ada Bazar—Return to Nicomedia.*

Mr. Van Lennep received a call, on the day after his arrival, from the Governor's secretary; he appears to be well disposed towards the evangelical Armenians. All the Turkish authorities of the place seem to have conducted themselves with propriety during Mr. Van Lennep's stay.

During every moment of our stay in Ada Bazar, I was actively employed in encouraging and strengthening the brethren and in obtaining information respecting their state and wants. I spent the whole afternoon in visiting and rendering assistance to their sick, the only physician in the place having been prohibited from calling at their houses.

On Saturday morning we were hesitating as to our departure, and had almost decided to remain over the Sabbath. But we soon heard tidings which decided us to leave that day, as our presence was the occasion of increasing the persecution. One of the brethren came in and said that four persons had been put in prison for debt. A report was circulating that a stop was to be put to the religious meetings and the brethren severely punished for them. The mufti, who is friendly, was asked whether this could be done. He answered, "You have a right to meet for prayer and reading the Scriptures; but your enemies are unscrupulous men; they will hire two witnesses to declare that you perform criminal deeds in your meetings, and you will have to be punished accordingly." In the bazars, &c., all business had been relinquished. Crowds were talking about our coming and about the heretics; and whenever a brother passed, he was assailed with hootings and curses. The day before, one of the brethren had said to me: "Let them persecute us the more for your being here; let us only enjoy the consolation of seeing you and conversing with you, and we mind it

not." But matters were growing serious, and I feared that the excitement might lead to personal violence toward them. So we decided to go, though with a heavy heart. Our object had indeed been fully accomplished; we had strengthened the brethren, and we could feel confident that they would remain firm, through Christ assisting them. Those in prison were cheerful and laughed with contentment. Still we lingered until twelve o'clock. For several hours before, a crowd of two or three hundred persons was collected before the coffee-house, mostly composed of the lower classes. We bade a sad adieu to the persecuted servants of the Redeemer; and yet it was not altogether sad. We all felt strong in our cause; and we knew it would finally prevail. We leaped into our saddles; and, as we drove off, we heard after us, arising from the crowd, laughs of derision mingled with curses and huzzas.

Cheering news awaited Mr. Van Lennep on his return to Nicomedia.

All our fallen brethren but two had agreed that, as their signatures to the recantation would not be given back to them, should they demand them, they would put their signatures and seals to a paper, declaring that in recanting they committed a heinous sin against God, and they now publicly declared their repentance, their belief in the doctrines of the gospel, their rejection of the peculiar doctrines of the Armenian church, and their determination to abide by their present declaration even unto death. Such a document was prepared; and, in order that no one might say that the visitors from Constantinople were the sole cause of the act, and that it would be taken back as soon as we had returned to the capital, they did the whole during our absence. The paper was signed and sealed by ten persons, and one put his name to it who had not been called upon to sign the recantation. Two of their number presented it to the Bishop, and told him that he might excommunicate them if he chose; but that if he did so, ten others would in a few days imitate their example. It was reported that they would all be excommunicated, and their names put on the church door. But nothing of the kind was done the succeeding Sabbath.

The day after our return to Nicomedia was the Sabbath, and we met all the brethren. Six others came and heard

the gospel preached. I could at once perceive the change in the brethren's countenances. Instead of that look of shame with which they had met me before, they now looked me full in the face, and seemed to invite a thorough examination of their conduct. We had two meetings with them that day, which were truly cheering and refreshing seasons. We all seemed to look with confidence to the final triumph of our cause, and to expect that so far from our enemies pushing it back, now was the time it must move forward more rapidly than ever.

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LETTER FROM MR. GOODELL, APRIL 17, 1846.

### *The Persecution at Constantinople.*

THIS letter of Mr. Goodell continues the history of the persecution at Constantinople to its date. Christians in this country will see the position of our afflicted brethren, and they will doubtless take care to show their sympathy by ministering with their "carnal things" to the necessities of these "poor saints."

Thirty-five shops remain shut. The Turkish rulers decide with all authority, on the one hand, that there can be no religious persecution; and with equal authority, on the other, that not one of these shops can be opened, unless the occupant submits his conscience to the Patriarch's rules. Thus the excommunicated and their families are still dependent on charity. To put them in prison, or destroy them by fire and sword, would be persecution, and would not be tolerated; but to prevent them from laboring, and thus virtually to starve them to death, is, in their estimation, a master stroke of policy, such as Nero and the Jesuits never thought of. Much more sympathy has been awakened in this vicinity for the sufferers than we had dared to hope. Messrs. Hanson & Company promptly gave us a thousand piastres for their relief; Mr. Ede, two thousand; and Mr. Van Lennep & Son, one thousand, to say nothing of many smaller donations. "But what are they among so many?"

The Patriarch has excommunicated no new individuals for several weeks. He seems to have become suddenly alarmed at the numbers he was separating from his church, at the daily decreasing prospect of their ever again being united to it, and at the growing importance attached to their interests. For the last

few weeks he has, therefore, contented himself with excommunicating afresh different portions of those already excommunicated, as though the first excommunication had lost its efficacy. Thus some of them have been excommunicated by name a dozen or more times, some more and some less.

We read in Acts, that "the persecution which arose about Stephen" scattered all the disciples abroad except the apostles. But what is very remarkable, the persecution here has brought them all together! There they had all been living together at Jerusalem for some time, had become acquainted with one another, had often prayed and conversed together; and it seemed good to the great Head of the church, that they should be scattered abroad. But here, the brethren scarcely knew each other; many of them had never met, except at the chapel, and had perhaps never exchanged a word with each other; and many of their families had never seen each other's faces. It was, therefore, a kind and wise Providence that brought them together in such close contact, in order that they might become acquainted with one another; might pray with and for each other; might learn to feel an interest in each other's welfare, to love as brethren, and to help one another on their way to a better world. Their intercourse with us and with each other is now uninterrupted and our meetings are frequent and solemn. Every Friday we preach to a congregation of some twenty-five or thirty females, many of whom also attend the chapel on the Sabbath. In the evening we, from time to time, visit the families that occupy the two houses we have taken for them in Pera, when thirty or more individuals assemble to unite in conversation, reading the Scriptures and prayer. These are precious seasons, which we feel we must improve while we have the opportunity; for the persecution cannot be expected to last always. There is now less prayer offered for the persecuted, and more for the persecutors, and for the timid and wavering. Some, without waiting to be excommunicated or molested, have already come over to join the little flock of Christ. And in this time of "rebuks and blasphemy," why may we not be looking for some striking displays of "grace and glory?" Why may we not hope to "be baptized with the Holy Ghost not many days hence?"

The girls' school has been, by the persecution, increased in numbers more than

one-third. All the pupils, excepting the one from Smyrna, understand Turkish, and now read it at morning prayers. They have greatly endeared themselves to us by their affectionate behavior, and by the pains they have evidently taken to give us as little trouble as possible. Very few of their moments are wasted in idleness. No sooner have they finished their lessons, recitations, &c., than they take their knitting or sewing, and continue their work till they retire for the night, some of the older ones till ten o'clock, or even later, all apparently very happy, engaged in lively conversation or in singing a hymn. They have all learnt to sing; and at evening prayers we now invariably sing some one of the hymns recently prepared in Armenian to the tune of Old Hundred, Islington, Illinois, Pelham, or Mary to the Savior's Tomb. They all of them sing correctly and with spirit, though the voices of some have not yet become as mellow as could be desired. They are for the most part daughters or sisters of the excommunicated; and some of them have themselves been excommunicated by name. We have recently commenced a daily concert of prayer for them, each day commending one of these lambs of the flock in an especial manner to the care and protection of the great and good Shepherd. Will you join your prayers to ours, that they may all of them be gathered in his arms, and carried in his bosom?

### Trebizond.

LETTER FROM MR. POWERS, MARCH 17, 1846.

#### Persecution at Trebizond.

AFTER what has taken place at Trebizond in previous years, it was to be expected that the persecution would be very severe in that place. Indeed, as the anathemas of the Patriarch go out from Constantinople, they will probably become more and more formidable, according to the distance which they have travelled; the restraints which are imposed upon ecclesiastical tyranny at the capital, being hardly felt in the remoter districts of the Ottoman empire. Those who read this letter of Mr. Powers, will undoubtedly join in the wish "that, for the elects' sake, these days may be shortened."

Persecution, bitter and cruel, has again broken out among us, and the faith

of our friends is put to a severe test. Some may, and we hope will, endure to the end; but most, we fear, will yield to entreaties, threats and their various sufferings, and again, as in the former instance, subscribe to the terms imposed on them by their ecclesiastics.

It is now six weeks since this persecution commenced. Every Sabbath threats of excommunication are read in church, and the people are called upon to separate from all who are of "this new sect;" and, though they may be parents or children, husbands or wives, brothers or sisters, to treat them with every sort of indignity and abuse, turn them into the street, beat them, insult them, &c. &c. Christianity is outraged, and paganism even is put to the blush by these anti-Christian, inhuman measures. Some individuals have suffered greatly.

A paper, containing an acknowledgment of error and apostasy from the true church, and a promise to return and perform all the prescribed duties as a true son of the church has been presented to "the gospel readers" for their signatures. Five among the most prominent, for refusing to sign this document, have been anathematized. Two of these have been thrown into prison. One of the latter, after several days' confinement, to our great grief, was prevailed upon to sign the paper. We had regarded him as among the most firm friends of truth in Trebizond. We hear that he is ill at ease with himself, in view of what he has done; and we cannot doubt that he will bitterly repent of the act.

The other of the two, his own brother, who but twenty days before had returned from a nine months' exile, is in prison still, and thus far remains firm. He seems particularly obnoxious to the ecclesiastics, chiefly because he is more firm and consistent than the rest. This dear brother is no stranger to sufferings for the sake of Christ and his truth. While in exile, two of his children were taken away by death, one of whom was buried but a few hours before his return. What is to be his future destiny, is known only to Him who sees the end from the beginning.

The imprisonment of these two men is worthy of particular notice. The morning on which their excommunication was read in the church, the vartabed required their families to separate from them, and the father to turn them out of the house. The father begged that they might be permitted to remain a few days, till they could make provision for their



families. This request being refused, he called two police officers, who, on going to the house, found one of the sons sitting in his room and reading his Bible; the other being at the time at our service. He was ordered to leave the house immediately. As all remonstrance was vain, and resistance still more so, he left the house. Mean time all the books in the house belonging to the two brothers, consisting of the sacred Scriptures, tracts and periodicals, were gathered up, carried into the street, torn into a thousand pieces, and strewed all the way from their door to mine, where a large quantity was found at the close of our service.

Finding himself thus most unrighteously ejected from his own house, (the ownership of three-fourths belonging to the two sons,) he proceeded to lay the matter before the civil authorities for adjudication. While on the way he discovered a collection of men about his shop, in the act of breaking it open. He begged them to desist; but his entreaties were disregarded, and the shop was forced open, and all the books found there, together with papers, such as accounts, contracts, &c., were taken possession of. When presenting his complaint to the proper authorities, a crowd of opposers gathered about him and insisted on his being thrust into prison, which was accordingly done. Thus the rights of our brethren are trampled on, and themselves crushed in the dust. The English Consul made every effort to procure his release, and the next evening, on his making a partial promise, which was not considered as final, he was set at liberty.

The very next morning, however, he was taken before the vartabed, to whom he promised submission in all things as his civil head, as also in all religious matters, not inconsistent with the gospel. But this was not enough. He must subscribe to all the errors and abominations of this church, rotten to the core, or be treated as an outcast and apostate. On his refusing to confess to a priest, and sign the above mentioned paper—a masterpiece of iniquity—he was remanded back to prison. Since his brother signed and thus procured his release, he is importuned to do the same thing more fiercely than ever, and he even suffers much harsh usage from all, except the very few who sympathize with him in his views, and they can with difficulty gain access to him. Oh that, for the elects' sake, these days may be shortened!

If things continue thus much longer, and these ecclesiastics are permitted to

pursue their iniquitous work of persecution, without let or hinderance, nothing but a most signal interposition of heaven will prevent a retrograde movement in our work. In truth, all active labor on our part is suspended. At our service last Sabbath none but those in our employment were present. Several others have submitted to the vartabed and given in their signatures, and the most persevering efforts are made to induce all to do the same. Few of our friends have sufficient faith, knowledge, experience, and maturity of Christian character, to endure *all things* for Christ's sake. They may endure much, indeed, they have endured much; but most of them lack the requisite faith to endure all things. Many of them are poor, perhaps in debt, and they have families, with few or no friends to sustain them. A young man who has been turned out of his father's house, and out of his shop, his wages being also withheld, and who has but twenty-five cents in his pocket, came to me yesterday, perhaps for the twentieth time since these troubles commenced, for consultation and prayer.

In the civil courts our friends cannot have justice done them. Their enemies fabricate the most bare-faced falsehoods, and then swear to them for a groat. They are insulted, slandered and beaten openly, with impunity. A few days since an elderly woman was severely beaten in the street, by a man notorious for passion and violence. A priest testified that he did not lift up a hand against her. He was exculpated and extolled in the church, as a man of most exemplary piety. The truth is, he kicked her like a beast with his foot! Under all these circumstances, it requires a great deal of faith, more than every one possesses, to adhere steadfastly to the truth. "It is hard to make men live by faith who have none." Nay, it is hard to make men who have some faith, stem this overwhelming tide of opposition. Our ground of confidence is, that our work is of God, and that he will carry it forward.

This is the dark side of the picture. It may be, and we have much hope, that God will ere long turn our captivity as the streams in the south. Every thing here depends on the turn which things may take at the capital. We wait and pray in hope. God alone is our refuge and strength.



## Nestorians.

## JOURNAL OF MR. PERKINS.

*A Sabbath in Geog Tapa—Jesuits.*

THE incidents described in this journal occurred between the middle of August and the middle of November of last year. Many statements which would undoubtedly be read with pleasure, are omitted for want of room. In a note accompanying this journal, Mr. Perkins says, "I may safely say, I think, that our encouragements were never greater than at present. We must of course walk by faith in regard to the future; but the field was never more open than at this time. We greatly need more help."

August 17. I rode to Geog Tapa to preach. As Mar Elias wished to be in his village to-morrow morning to attend the administration of the Lord's Supper, I proposed to him to accompany me. I was much gratified, during our ride, by Mar Elias's pious conversation. It would be difficult to find a more simple hearted man, or a more unsophisticated Christian, in any land, than this Nestorian Eishop.

After taking some refreshment at the Bishop's house, we repaired to the church, where the people were already assembling for worship. A goodly number came together, and I preached to them from the fifty-first psalm. This wonderful psalm is in the Nestorian liturgy; and many of the people thus become able to repeat it in their book language, though they very imperfectly understand its meaning, in that to them mystical tongue. It has sometimes been murmured among a portion of the Nestorians, that in our preaching and instructions we are introducing new doctrines among them; and particularly in relation to the doctrine of regeneration by the Holy Spirit, of which, in their general ignorance and reliance upon dead forms, which had for ages prevailed among this people, they had known and heard very little when our mission was commenced. The audience appeared interested, therefore, to have this so-called "new doctrine" brought out from the fifty-first psalm; in particular, from the words, "Create in me a clean heart and renew a right spirit within me," as uttered by David. Christ's conversation with Nicodemus, as recorded in the third chapter of John, the best authority on this subject, is also one of the regular "collects" in their church service; and of this, in like manner, it being buried

up in a dead language, they knew nothing, at least of its special meaning, till it was disinterred by our mission.

John reached home just before meeting, having been on foot to two small villages, several miles distant, to preach the gospel. And as soon as our service was closed, he started off for another village, about two miles distant, to proclaim there the unsearchable riches of Christ; and Mar Elias started at the same time on foot to go and preach at a village, a mile and a half distant, in the opposite direction. Geog Tapa is becoming a kind of radiant centre. May the light of eternal life still brighten there, and send forth saving rays to the multitudes who are sitting in the region and shadow of death in its neighborhood!

After meeting, I spent an hour or two at the house of priest Abraham. The priest had gone as usual to pass the Sabbath at Ardishai. A number of persons came in, and the priest's daughter, Sarah, a girl of fourteen, who is a member of Miss Fisk's school, read to them from the Dairyman's Daughter. All present appeared to be deeply interested in what they heard. An aged uncle of priest Abraham expressed the hope that this Sarah, the reader, might become just such a girl as Elizabeth Walbridge.

After evening prayers, the Bishop requested me again to address the people. They had assembled on the small grassy plot in front of the building, instead of going into the church, to enjoy the evening breeze. Observing that the majority of my audience were females, I turned to the account of the Syrophenician woman, of which I gave a brief exposition, continuing my discourse till nearly dark. The audience listened very attentively, even more so than at our meeting in the church, in the afternoon.

In the evening I preached at the house of priest Abraham. The weather being quite warm, and the evening pleasant from the light of the full moon, the audience assembled on a roof which must be nearly thirty feet high; the house, consisting of two stories rather than one, which is the height of most Nestorian houses. The roof was ascended by a ladder, which is easily done by females as well as males, all being accustomed to do it from childhood. As many as a hundred persons must have been collected on the roof, which is so small that they were obliged to sit crowded as closely as possible together; and there being no balustrade to guard it, I felt very anxious lest some of them might

share the fate of Paul's hearer, Eutychus; not because they were inclined to sleep, but because they were huddled so thickly together. Nearly as large an audience as this, is now accustomed to assemble on this roof, every evening, at a religious meeting.

During our service, Moses was addressing another audience assembled, at some distance from us, on the roof of the house of his widowed mother. The rays of the moon partially revealed them to us; and we could occasionally hear the distant notes of the speaker's voice. When priest Abraham is at home, he is accustomed to hold still a third meeting in this large village.

On the following day Mr. Perkins preached in the church, at the request of Mar Elias. The subjoined extract shows that the Jesuits are still intent upon making proselytes among the Nestorians.

24. I preached at the village of Hisar. The villagers stated to me that one of the Jesuits makes the leech merchants' establishment, which is near this village, a regular preaching station, (if such a service can be called preaching,) where he endeavors to obtain a hearing from the Nestorians employed there, and urges them to become papists, offering them money, &c., if they will be persuaded to do so. The principal proprietor of this enterprize is a Protestant, a Swiss gentleman, who resides at Trebizond; but nearly all of his agents and workman here are papists, Frenchmen, Italians, &c., and the Jesuits thus seize upon the establishment as a means of advancing their cause, openly and importunately laboring to make proselytes; the repeated expulsion of some of their number, and the royal firmans against proselyting, notwithstanding. The Jesuits must have the credit of being courageous and adventurous.

#### *Death of Priest Yohannan.*

The following obituary notice of one who has long been a co-worker with our missionaries, and whose name is familiar to many in this country, will be read with mingled emotions.

*September 1.* I have received intelligence of the death of priest Yohannan. He died yesterday at Geog Tapa. To us this is afflictive intelligence. Priest Yohannan has been one of our most able and valuable native helpers. He has been in the employment of our mission

between nine and ten years. Previous to his connection with us, he was "given to wine," as many of the Nestorian clergy were when we came here, the temptation to this vice being very strong in this land of vineyards, where wine is almost as plenty as water. On entering our service, however, priest Yohannan, of his own accord, abandoned the use of wine; and though he did, in a few cases, yield to temptation subsequently, when in circumstances of exposure, he always manifested deep repentance for it, till he at length stood on the firm ground of thorough reformation.

He had a good reputation among his own people as a scholar, when we commenced our labors here, which induced us to employ him as the principal teacher in our seminary. He possessed naturally a mind of the first order; and as he had been in the habit of teaching, more or less, a few children in a place, in different parts of this province, before we commenced our labors among the Nestorians, he had become more familiar with some portions of the Scriptures, and better qualified to instruct, than any other ecclesiastic among his people.

Priest Yohannan was a cripple, being lame in his feet. One of his eyes was also entirely blind, and the other quite defective. But he was a man of so much native talent and energy, that, notwithstanding these bodily infirmities, he soon became a very efficient teacher in our seminary, and subsequently a no less able and faithful superintendent of village schools, under the direction of Mr. Stocking. He was naturally a very serious and thoughtful man. I distinctly recollect receiving a strong impression of this, soon after he commenced teaching in our seminary, when he came to me, one day, and, in a deeply serious manner, expressed his grief that his pupils would laugh, when engaged in the study of the word of God, notwithstanding his earnest remonstrances against it. Portions of the Bible were then the only literary matter which we had for the use of our seminary; and the rude boys could hardly be expected to maintain even the outward appearance of seriousness during the whole day.

In the course of months and years, under our influence, priest Yohannan's religious views became remarkably clear and decidedly spiritual; and at length, as we hoped, he manifested truly evangelical feelings, though the great change which we trust took place in him several years ago, was more gradual and less

perceptible in its development, than in some others who afforded evidence of having passed from death unto life about the same time. Soon after this change in his religious feelings, a corresponding change appeared in his manner of preaching. He was naturally very fluent, and, notwithstanding the defects in his eyes, even eloquent; and his great familiarity with the word of God, and his deep solicitude for the salvation of his people, rendered him a very solemn and impressive preacher of the gospel, during the rest of his life. He loved the Bible and loved to preach it, living up to the apostolic injunction, to be "instant in season and out of season," in proclaiming the word of life, more than almost any other pious native among the Nestorians, and to an extent not often surpassed among any people. Preaching Christ and him crucified thus became his living element, and he was a workman that needed not to be ashamed.

One of the most prominent traits in his character was humility. Often, when I have conversed with him respecting his hopes for eternity, his first reply to my inquiries, after a deep sigh, has been, "Sir, I am a great sinner." This is the more interesting among a people who are far too much given to hope in regard to their future well-being.

Priest Yohannan was no hireling as a helper in our missionary work. He entered into it with a hearty interest, as one discharging a personal duty to God and his fellow men. He mourned over the depressed and lost condition of his people, and rejoiced in the progress of our efforts for their salvation. It was affecting to observe the warm and artless overflowings of his religious feelings, when thinking and conversing on these subjects. An instance occurs to me at this moment, as stated to me by one of my associates. When, a few months ago, we had just finished printing the Dairyman's Daughter, priest Yohannan happening to call on one of the missionaries, and seeing a copy of this tract lying in the room, took it up and commenced reading it; and he soon became so engrossed that he could not lay it down till he had finished it. The missionary, who was engaged elsewhere for some time, at length came into the room and found him reading the tract and weeping over it. "This poor girl," said priest Yohannan, "repented on hearing one sermon; and what will become of our girls, who hear so much truth and still do not repent?"

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Priest Abraham, who was with priest Yohannan much of the time during the last days of his life, informs us that he was calm and happy in the near prospect of death. His love of preaching developed itself strikingly to the last. A few days before he died, at his earnest request, he was carried to the church, where the people of the village were assembled for worship, the blood dropping from incisions that had been made in his diseased foot on the way; and, on arriving there, he could not be dissuaded from exerting himself to address the congregation; and his words were literally and strictly those of a dying man. And later still, in the course of a religious meeting which was held one evening in the room where he lay sick, he suddenly roused himself, though so weak, took the discourse from the speaker's mouth, and proceeded with it, as John informs us, in almost unearthly strains, equally astonishing and impressing the congregation.

In compliance with the recommendation of the Prudential Committee, this mission held a series of meetings during the week of the last annual convocation of the Board at Brooklyn. The services appear to have been interesting and profitable.

#### *Mar Gabriel—An Inquirer—Commotion at Tehrán.*

23. Priest Abraham has informed me that Mar Gabriel, being offended with our mission on account of the discontinuance of his connection with us, and at the instigation of the papists, who were of course ready to renew their attempts upon him, as soon as he should be less under our influence, has forbidden his going to Ardishai to preach any more, as he has been accustomed to do nearly every Sabbath, during the last two years. Priest Abraham persevered, after the first prohibition, in his attempts to preach there, till he had, as it seems, quite faithfully cleared the skirts of his own garments. He evidently feels very deeply grieved that he is obliged to leave this part of the field; regretting this the more, as he says, because some of the people at Ardishai appear to be near the kingdom of God; and he fears that they will lose their religious impressions, under the cessation of his labors. I trust, however, that this door will not long be closed. The fickle, unprincipled Bishop, Mar Gabriel, will not, I hope, long follow the suggestions of the Jesuits; and if he

does, his people may cast him off. I inquired of priest Abraham whether he did not pray for Mar Gabriel, that the Lord would lead him in the right way. "O yes," he artlessly replied, "of course I pray for him; but I fear the Lord is hardening his heart like Pharaoh's." Priest Abraham appears to be in a delightful religious frame, and his general deportment is that of a growing Christian, desirous to know nothing save Jesus Christ and him crucified.

In connection with the foregoing statement respecting Mar Gabriel, it should be mentioned that the other bishops are apparently on perfectly cordial terms with the missionaries. Even the Patriarch's brothers have laid aside their opposition.

*November 1.* This evening, at the close of a religious service which I am accustomed to hold in my study with about a dozen persons, every evening, one individual, (an Armenian, who has been several years in the service of our mission, and had previously lived with the German missionaries in this country,) lingered behind; and, after the others had retired, he sat a moment in silence, then rose and shut my study door, came and kneeled down beside my chair, and begged me to pray for him. I inquired what was the matter; and he replied, sobbing, that he was distressed under a sense of his sins. I prayed with him and urged him to cast himself at once, without reserve, at the foot of the cross, where alone he could find mercy. He is an intelligent man, and has long heard the truth; and he has repeatedly hazarded his life in this country for the name of Christ, while engaged as a book distributor, in the service of the German missionaries. May he not reject this call, which is clearly the call of the Holy Spirit!

11. The Armenian above mentioned hopes that he has passed from death unto life. I can hope for him only with trembling. Time will show the character of his repentance. He appears very well at present; but we have in Persia, as indeed the world over, so many exemplifications of the deceitfulness of the human heart, that we fear to encourage men to hope early or confidently, in regard to their salvation. We would not, however, think lightly of this indication of the presence of the Holy Spirit.

The following extract shows the instability of the Persian government.

14. A serious commotion has recently occurred at Tehrân. During a severe illness of the King, which some feared would prove fatal, a rumor went abroad that he was actually dead. Confusion and indications of violence soon began to appear. The King, by a great effort, though he was very ill, was enabled to make his appearance in public, which of course demonstrated the fact that he was not dead; and the summary punishment which he inflicted on several of the propagators of that rumor, soon quelled the disorder. Of three persons, for instance, who had been heard to say that the King was dead, one had the end of his tongue cut off; a second had his mouth sewed up, and he was led through the bazar, several successive days, by a horse hair cord put through his nose; and the third was nailed by his ear, several hours, to one of the public gates of the city. We should suppose that such a visitation on the three troublesome members,—the tongue, the mouth and the ears,—that had an agency in giving currency to this rumor, would make Persians very careful how they either retail or listen to it; and yet the evil, probably, will hardly be arrested by these measures.

Several persons of rank at Tehrân have also been imprisoned, as they are suspected of having had designs on the life of the heir apparent, with the design of raising to the throne one of their own number, in the event of the death of the King. Such is the liability to commotion and violence in this dark land, whenever the King may be removed by death, or even when he is seriously ill. Much apprehension is still felt in relation to his recovery. The physicians of the Russian and English embassies are with him much of the time. Should he be removed, much disorder will be likely to prevail throughout the country.

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LETTER FROM MR. PERKINS, FEBRUARY 27, 1846.

#### *Religious Interest at Oroomiah.*

THE last number contained a guarded announcement of certain favorable indications in the two seminaries under the care of this mission. More might have been said at that time; but it was deemed advisable to avoid encouraging hopes which might be disappointed. Recent communications are of so decisive a character as to warrant greater explicitness of statement. The three following letters will make the friends of missions acquainted with a work of grace among



the Nestorians, which is the more interesting as it succeeds a season of severe trial.

In my last letter I mentioned that there was some unusual religious interest in our male and female seminaries. Immediately after the date of that letter, the seriousness deepened and suddenly assumed the form of a very interesting revival, which has continued to the present time. Though the seminaries have been the principal scenes of this blessed work, it has not been confined to them. Our printers have shared in it, and a number of other persons in our employment; and there are now pleasing indications of its extending into some of the villages.

The brethren more immediately connected with the seminaries will write to you; but I cannot refrain from bearing my humble testimony also, in a few lines, to the glory of God's mercy and grace, as manifested in this precious visitation. The work has all the characteristics, so far as we can judge, of genuineness and thoroughness; quite as much so as any of the revivals which it has been my privilege to witness in America; and our knowledge of the superficial character of the people, in religious matters, leads us to exercise our utmost discrimination in relation to it. There has been, in most cases of conviction, a very searching law work. No peculiar means have been used, additional to the faithful exhibition of Christ and him crucified as the lost sinner's only hope, just as we have proclaimed this theme from year to year. Stillness, a very deep solemnity, and strong and vivid impressions of the sinfulness of the heart, are prominent characteristics of the work.

This revival as yet excites little opposition from any quarter. The Nestorians marvel at it, as something very extraordinary; but even the indifferent among them pronounce it "the work of God," and the present "a day of salvation." Multitudes of those who stand aloof and virtually "despise," and may finally be left to "wonder and perish," still manifest a reverential awe for the work, and profess a general desire to be interested in it. Should it become general in any of the villages, as we hope will be the case, where it would encounter more ignorance and bigotry than among those immediately under our influence, it may excite opposition; but when this arises from the influence of the truth, the Lord, we trust, will cause opposition to "fall out unto the furtherance of the gospel."

We feel that this gracious visitation is in answer to the prayers of the churches at home; prayers offered up, perhaps, with the greater earnestness, in consequence of the trials which we have been called to experience from hostile influences within the last two years. And may not these trials have been permitted by God for the merciful purpose of exciting us and the churches to more fervent prayer? May our patrons, encouraged by this manifestation of God's readiness to bestow the gift of the Holy Spirit on those who seek it, not cease to help us with their prayers! We are, I hardly need say, with one heart and one mind, beseeching the Lord long to tarry with us, by the outpouring of his Holy Spirit; but we are a small and feeble band, in this great empire of sin and darkness and death, and constantly need the prayers of our friends at home.

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LETTER FROM MR. STOCKING, FEBRUARY, 28, 1846.

#### *Revival in the Female Seminary.*

MR. STOCKING has given a brief sketch of the unusual interest in religious truth, at present prevailing in the seminary for girls, which, in a measure, is under his care. The reader will not fail to notice the day on which this revival commenced.

It is now about two months since the first indications of a special religious interest in the school. On the first Monday of the year, after the usual exercises of opening the school, two of the older girls lingered till all the others had gone to their rooms. On Miss Fisk's inquiring why they remained, they replied, with much apparent emotion, that they felt themselves to be lost sinners, and wished the privilege of spending the day alone, in seeking new hearts! Their request was cheerfully granted, with the hope that while thousands of prayers were offered in distant lands, they too might participate in the blessings of pardon and salvation. Both of these girls, after a few days of apparently deep conviction, were hopefully renewed by the Spirit, and to the present time give increasing evidence of a saving change. They are both daughters of priests, and are among the most intelligent in the school.

With the exception of these two cases, nothing of special interest was observed,



aside from a more than usual quietness and subdued feeling, till January 19. On this day there were such unusual appearances of deep and tender interest, as led us to feel that the Holy Spirit had decidedly commenced his gracious work in the hearts of a considerable number. In the course of the day, five came to Miss Fisk with the anxious inquiry, "What shall I do to be saved?" And it is worthy of observation that on the same day, with no previous knowledge on the part of the pupils in either seminary, a considerable number in Mr. Stoddard's school, for the first time, went to him with the same inquiry. The deeply interesting appearance of these inquirers, and the fact that no extraordinary means of grace had been employed, convinced us that God was indeed visiting simultaneously both schools with the influences of his Spirit; and we felt that we must put on the spiritual armor requisite for guiding these souls to Christ.

From this time the interest increased; and so decided and general were the outward demonstrations of feeling, that we began to fear that some were affected merely by animal sympathy. Though we much dreaded such excitement, we were not greatly surprised to see it, owing to the apparent depth and pungency of conviction on the part of a few, and to the straitened quarters they were obliged to occupy, there being from fifteen to twenty in the same room, by day and by night. To avoid, as far as possible, all spurious excitement, and to give to those interested a separate place of retirement, we appropriated every "nook and corner" in our house, in addition to the premises allotted to the school, for their benefit. The effect was immediately happy. Those who were really awakened to a sense of their sins, were known as such to the school, and those who had been moved by mere animal sympathy were equally manifest as having but little sense of their lost state. And I have never, anywhere, in awakened sinners, witnessed apparently more thorough convictions of sin, a deeper sense of their lost and ruined state, and inability to save themselves, than was manifested in the generality of cases in the school and around us, during the period of solemn interest which has since followed. Days and weeks together, devoted almost exclusively to religious conversation with inquirers, in various stages of interest among the pupils of this school, and with the majority of those interested in Mr. Stoddard's

seminary, led me to feel that as genuine and wonderful a work of divine grace has been wrought here as any I have ever witnessed in revivals in America. The work still continues silent, deep and progressive. Almost all who are more than ten years of age, including about half of the school, have been deeply affected; and many of them, as far as we can judge, have been regenerated; while some hopefully converted under that age, have manifested as deep a sense of sin, and the wickedness of their hearts, as any of the older ones.

Though these girls are young, and their characters are yet to be formed, they nevertheless have a maturity in religious knowledge equal to, and perhaps greater than, most of their age in the most favorable circumstances in our native country. They are constantly under the fostering influences of religious truth. Being entirely separated from their people, and watched over with untiring Christian vigilance by one who devotes her entire time and strength to their moral and intellectual improvement, we see no reason why they may not, by the grace of God, acquire a stability of character and a firmness of religious principle, which will enable them successfully to encounter the temptations and trials they must meet among their people. The grace of God is alone adequate to such a result. And deeply feeling this, we would solicit a continuance of the prayers of Christians in their behalf. We might have given more particulars as to the experience of individuals, and the reasons we have to judge favorably of them, as also the pains we have taken to guard them against deception; but interesting as these particulars might be, we feel that the most satisfactory testimony that can be furnished, must be derived from their future history and the fruits of their lives.

We may expect that the influence of these pupils, if truly pious, will be most happy on their relatives and friends around them. Already are their mothers beginning to be alarmed for their own spiritual safety; and a few are anxiously inquiring what they shall do to be saved. "If our children," they say, "are so great sinners as to need such a repentance, what is to become of us who have grown old in sin?" Some of them deem it a privilege to come to our house, and enter the closets of their daughters, and receive from their lips the affecting message of salvation, and be pointed to a crucified Savior as their only hope, and

unite with them in their devotions. Some of these girls have already had to encounter the sneers, jests and ridicule of ungodly friends and neighbors; but the meekness, resolution and patience with which they meet this treatment, are very encouraging.

The interest has not been confined to the pupils of the school. Both teachers are hopefully the subjects of a radical change. One of them, we had thought, gave evidence of being a Christian; but he has relinquished his hope, as one founded on an external reformation, and a desire to be strictly honest, moral and faithful as a teacher. He now evinces a deep sense of his sins, distrust of himself, is humble and prayerful, and trusts that the Spirit of God has wrought that in his soul, which, of his own will, he could not effect. The other teacher, during the religious interest at Geog Tapa last summer, manifested tenderness and concern for his soul; and since his connection with the school, this concern has ripened into a deep conviction of sin and, we hope, conversion to God; and he now promises to be one of the most active and useful native Christians.

This school is also becoming more and more a centre of religious influence for Nestorian females around us. Inquirers daily resort to it for religious instruction. As an instance, yesterday sixteen came solely for that purpose. The institution is thus doing an important work for the whole female community. And the entire time of a member of the mission might, most profitably, be devoted to religious conversation with those who daily visit us.

#### *Other Indications of Good.*

Mr. Stocking, in confirmation of what Mr. Perkins has said in the previous letter, makes some interesting statements respecting this work of grace, as it is developing itself elsewhere.

Although the religious interest commenced in the two seminaries, the work is not confined to them. Several of the printers, and others connected with the mission families, have shared in the Spirit's influences. The work is also extending into the Nestorian quarter of the city adjoining us; and while some are indulging a hope of reconciliation to God, others are anxiously inquiring after the way of life. Some of our pious helpers are preaching daily in the church to unusually large and attentive congregations; and they are invited to private

dwellings, on successive evenings, where they preach the word to numbers who come in from the immediate neighborhood.

The interest at Geog Tapa is also revived at the present time. While almost the whole village is unusually attentive to the word preached, a considerable number of the inhabitants appear in an inquiring state of mind, a few deeply anxious, and a number give evidence of being Christians. Meetings for preaching are held in the village several times a week, besides the regular Sabbath services, which are attended by large and crowded audiences. A priest and a deacon from two other villages, who have no connection with the mission, give us some reason to hope that they have passed from death unto life. There is also a good deal of interest in Seir, the village where our health retreat is situated.

The work, as it appears to us, is deep and thorough. A number of the natives in the employment of the mission, whom we, for years, have been charitably inclined to think were Christians, have thrown away their hopes, and, as lost sinners, have come to Christ. Among these are two of our most prominent and influential native helpers.

None of the ecclesiastics around us have taken the attitude of open hostility to the work. Mar Yohannan has been absent during most of the interest, and is at present at Tabreez, looking after the secular affairs of the people. He expressed his regret at leaving at such a time, and also his deep interest in what the Lord is doing for his people. Mar Yoosuph, though a constant attendant upon the means of grace, and ready to acknowledge that it is the Lord's own work, still remains unaffected. Mar Elias manifests as much of a Christian spirit and zeal as we could reasonably expect in a man of his age, who has never before witnessed such a work.

As yet we see no abatement of interest, wherever the work has commenced; and we are greatly encouraged to hope and pray and expect that the Lord will yet continue the gracious influences of the Spirit, and magnify the riches of his grace in gathering a great number of his own chosen ones from among this people. We cannot doubt that the blessings already received, have been bestowed in answer to the prayers of Christian friends in America, and we hope they will continue to give us this most indispensable aid in our labors.

LETTER FROM MR. STODDARD, MARCH  
2, 1846.

*Revival in the Male Seminary.*

MR. STODDARD, who has charge of the seminary for boys, has furnished a brief account of the state of things in that important institution.

You were informed, about a year ago, that our male seminary had been entirely reorganized. It was our design to reduce its numbers, make the instruction more systematic and thorough, exert a stronger religious influence over the pupils, and thus increase the efficiency of the school as a means of diffusing light and salvation among this people. And although for some months, owing to the inexperience of the superintendent and the incompleteness of our arrangements, we failed to realize all the advantages of the change, there was much in the improved habits and closer application of the pupils, to gladden our hearts and give us pleasant anticipations for the future.

During the summer, when the seminary was suspended as usual, and we were absent for a season at our health retreat, a number of desirable alterations were made. Our room was considerably enlarged; the apartments of the pupils were brought into closer proximity with our own; and a complete separation effected, which had never been practicable before, between the premises of the male and female seminaries. And when, in October last, the pupils were reassembled, it was supposed they were in more favorable circumstances, than ever before, to be brought under the power of the gospel.

As had been anticipated, applicants in large numbers sought for admission; and from the village of Geog Tapa alone, where much light has been diffused, and more than usual interest manifested in religious things, we might easily have filled the seminary. But so persuaded were we that, in order to carry out our plan with efficiency and success, the number must be limited, that up to the present time it has not exceeded forty. Beyond this it will be difficult, perhaps impossible, to go unless our mission shall be strongly reinforced.

In regard to the occupations of the school, it should be distinctly and prominently stated, that while different branches of study are pursued, for the sake of imparting knowledge and disciplining the mind, the Bible is made the great text book. And it is a cause of

gratitude, not only that we have the countenance of the ecclesiastics in pursuing this course, but that we can put into the hands of our pupils a translation, comparatively speaking, so chaste and elegant as the ancient Syriac, and so abounding with materials for enriching the spoken language.

It will be readily understood that the continual study of the Bible by youth who have not yet become thoroughly wedded to the superstitions of the people, must have a decided effect in enlightening their minds and preparing the way for the hearty reception of the gospel. We have accordingly not been surprised to see among our pupils a growing aversion to empty formalism. This has afforded us the strongest reason to believe that, whether they should become true Christians or not, their influence would probably be employed in demolishing the vain hopes on which so many of their people rely for salvation.

But while we were so far encouraged by the appearance of our school, we had not seen, during the year, a single individual convicted of sin; nor, so far as I remember, one who manifested a spirit of earnest inquiry. There were times, indeed, after some forcible presentation of truth, when a temporary solemnity would steal over their countenances. But it passed away like the morning cloud, leaving the school in the same state of indifference as before.

But it gives me inexpressible joy to tell you that the scene is changed. "The dayspring from on high hath visited us," and we are praising God for the blessing. The Holy Spirit has descended, and past indifference is succeeded by deep solemnity and tears of penitential sorrow. My time is now mostly occupied in directing inquiring souls to Christ; and very few are left in the seminary who are not more or less awakened to the realities of eternity.

About six weeks ago, sensible that I had been exceedingly unfaithful to my trust, and feeling some longing desires to see these souls born again, I made an arrangement with John, who is now an assistant in the school, to select every day an individual, for whom we should pray, and whom we should endeavor to lead to the Lamb of God. My faith was, however, so weak, that I had little expectation of any immediate effusion of God's Spirit, if indeed we were to be visited at all by the heavenly messenger. But, to the praise of God's grace, we have to record a delightful

fulfilment of the promise, "Before they call, I will answer; and while they are yet speaking, I will hear." We had but just entered on this arrangement, when it became evident that God was present; and only three days after, my study was filled till midnight with convicted sinners.

Since the first week or two, the work has gone on more slowly, though with no less decisive indications of the presence of the Holy Spirit. For a time it was very painful to see the levity and indifference of a portion of the school, as contrasted with the solemn earnestness of their companions. But of late we have had the satisfaction of seeing the house of David stronger and stronger, and the house of Saul weaker and weaker. Those who are not convicted of sin are now so far softened, as professedly to assume the attitude of inquirers. The voice of prayer is heard in every direction about the yard, from morning to night; and very often individuals rise from their beds, when others are asleep, that they may renew their pleadings at the throne of grace.

It will rejoice the hearts of our friends still more to know that a number in the seminary give evidence of being born again; and more than twenty are in a deeply interesting state of mind and, apparently, not far from the kingdom of heaven. Among these are priest Eshoo and a deacon from the mountains, who are associated with me in the instruction of the seminary. The former has for some years hoped that he was a Christian, and we have had, from his upright deportment, negative evidence in his favor. But he has never come out as we desired, and shown a hearty love to Christ. During the past few weeks, however, he has thrown to the winds all his former hopes, and publicly confessed that he has before known nothing of the life-giving power of the gospel. Thus far he appears very humble and prayerful, and we cannot but hope that he is now building on the rock of ages. His natural talents, his acquisitions, his stable character, and his important position, enable him, if converted, to exert a very happy influence among this people. Let us pray that he may be a consistent follower of the Lord Jesus!

As we are not ignorant of the readiness with which the Nestorians mistake the shadow for the substance, and imagine themselves to have feelings and exercises to which they are strangers, there has been the utmost caution used in our

preaching, and in all our intercourse with them, to prevent self-deception. And though some, for whom we are now entertaining hope, may hereafter fall away, yet the Holy Spirit has been so evidently with us, and in such a sudden and impressive manner, that we cannot doubt, for a moment, that a number are really converted, who will prove themselves good soldiers of the cross. Nay, more; appearances now indicate, as you will have more fully learned from Mr. Stocking, that this blessed work is in some measure spreading among the people. Our hopes are animated, our faith increased. We long to see the dawn of a brighter day, when the Sun of righteousness shall illumine the whole people; and thousands of this church, once so zealous and devoted, be found sitting in meek subjection at the Redeemer's feet.

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LETTER FROM MR. CALHOUN, MARCH 13, 1846.

#### *Visit to Hasbeiya.*

It was stated in the last number of the Herald, that Mr. Calhoun had recently made a visit to Hasbeiya, in accordance with the recommendation of the mission. Ever since the unfortunate issue of the movement of 1844, our brethren have looked forward to a renewal of their intercourse with this little band of inquirers as highly probable; and, indeed, they have constantly had more or less communication with them, by letters and otherwise, down to the present time. Until within a short period, however, it did not seem advisable for any one of the missionaries to go to Hasbeiya; but so urgent have been the appeals of the Protestants in that place, of late, that they have felt it incumbent on them to comply with their request.

Mr. Calhoun was accompanied by one of the native assistants, connected with the mission. Leaving Beirût February 12, they arrived at Hasbeiya in the evening of February 14; where they remained during the next eighteen days.

You know the issue of our previous efforts at Hasbeiya. It is now about a year since the last of the persecuted band, who had fled to 'Abeih and Beirût, returned, professing a nominal subjection to the Greek church. As we had hoped and prayed, however, so it came to pass. A considerable number had heard so much of the truth, and had become so deeply



impressed with the vanity of a religion of forms, that they were uneasy in their new, or rather old, connection. From time to time, during the year past, individuals from among them have visited us or written to us, and assured us of their determination never to abandon the truth; and they have seemed to long for the time when the way should be again opened for the preaching of the gospel at Hasbeiya. We were much influenced by their earnest appeals, in making them another visit. Indeed we all felt, though our missionary force just now is not strong, that we could not refuse their application without incurring guilt.

We reached Hasbeiya on Saturday, the fourteenth of February. One of our friends is the owner of a house which he does not occupy; and this he has given up entirely to us as our home. We found it a most convenient place for holding religious meetings. A goodly number assembled as soon as our arrival was known, and seemed glad at our coming.

The next day (Sabbath) we had two religious meetings, T. H. preaching; in the morning about thirty were present, in the afternoon a less number, owing probably to the rain. The two succeeding Sabbaths we had similar services, with perhaps slightly diminished numbers. Every evening also during our stay, we had a meeting for exposition of the Scriptures and prayer, usually from ten to twenty being present. Several of the more enlightened, and often others, spent much of the time with us, during the day, inquiring the meaning of passages of Scripture, &c. At all our meetings the people were generally attentive, and some of them were evidently interested in the truths presented.

One young man came in one day on business. Hearing a portion of the gospel read, his attention seemed to be arrested, and he came again and again. He appeared to hear as for his life. After some days we missed him, and, on inquiry, found that his mother had forbidden his visiting us. He told her that he wished to hear the word of God, and asked her if it were not better to spend his time thus than at the wine shops. Her reply was, "Go to the wine shops." Before we left, the young man ventured to come again, and the deep and tearful attention which he gave, made me hope that the Lord was opening his heart to the truth. He had never heard the gospel preached before. Oh for grace to go about bearing the precious seed with tears, strong in hope, and simply relying on the truth

made efficacious by the Almighty Spirit of God!

Our last meeting, the evening before our departure, will not be soon forgotten. About thirty were present. T. H. seemed to have uncommon aid in opening the Scriptures, and the little audience was melted into tears, some of them sobbing aloud. I added some remarks on the nature of religion, as a matter between each individual soul and God; and hence urged the duty of private devotion, a point in which they would be in danger of failing. The Savior seemed to be with us. May he reveal himself with power to these poor people!

Whether any, or how many, have been renewed in the spirit and temper of their minds, I pretend not to decide. Of one or two I have considerable hope. Others seem most firmly opposed to their old religion of forms, and anxious to hear the truth. An interesting feature in the work, from the beginning, has been the steadfastness with which certain of the women have cleaved to the new way. They manifest a determination, such as I have not witnessed before in that sex, in these countries.

We were unmolested by enemies during our sojourn at Hasbeiya, though we heard constant reports of new efforts to be made by the Patriarch, to put down the inquirers after the truth. We had information in the winter, from the Scotch missionaries at Damascus, of this determination of the Patriarch. Perhaps our visit will be the occasion of hastening the crisis; and perhaps nothing will be done at present. I am pretty well assured that the people of Hasbeiya themselves are less disposed than formerly to persecute; and if not goaded on by certain leaders, they will probably be quiet. Their sore trials, during the war of last summer, have in no small degree humbled them.

On the whole I cannot but hope that we shall have an open door at Hasbeiya for proclaiming the gospel. Opposition there may be and will be. This is to be expected. Numbers, we were assured, are dissatisfied with their old forms of worship, and would gladly come and hear us, were they not fearful of ecclesiastical and civil authority. The seed which was sown there in 1844, will not be lost. May it spring up and bear fruit a hundred fold. We commend this work anew to the prayers and sympathies of all Christian people.



## Ahmednuggur.

LETTER FROM MR. BALLANTINE, FEBRUARY 26, 1846.

*Visit to Wudáley—Bhokur—Wádgaum.*

THE last annual report of this mission, published in the June Herald, mentions the establishment of a new out-station at Wudáley, which is a small village about forty miles north of Ahmednuggur. It was also stated that the erection of a chapel had been commenced, and that the building was nearly completed. The present letter gives an account of the opening of this edifice for public worship, together with some notices of the progress of the missionary work in Wudáley and its vicinity.

Mr. Ballantine left Ahmednuggur February 4, and was absent two weeks. He arrived at Wudáley on the evening of February 6, but found the chapel not quite finished. On the following day he conversed with two or three persons who had long been anxious to receive baptism.

On Sabbath morning I had religious services at my tent, and in the afternoon at the house of one of the native Christians. The Christians residing in the neighboring villages, and a number of inquirers, came together; and we were all the day, when not engaged in public worship, occupied in conversing with them and endeavoring to give them instruction in the great truths of the gospel. It was a laborious but interesting day. Ten or twelve inquirers were present, with each of whom we had a long conversation. We were unable to finish all our work on that day; and on Monday we still remained at Wudáley, to converse with and instruct the inquirers. Harripunt remarked that he had never seen such thirsting for the gospel before, and begged that he might be sent out to labor as the native pastor of this interesting flock. On Monday we dismissed the Christians and inquirers to their homes, giving them notice that on the next Sabbath the new chapel would be opened for divine worship, and that probably several individuals would be baptized on that occasion.

Mr. Ballantine determined to avail himself of this opportunity to visit some of the villages in the neighborhood of Wudáley. On Tuesday, therefore, he went to Bhokur, distant about five miles. At this place Bheeka, who was the first to embrace Christianity in that cluster of villages, formerly resided.

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On reaching Bhokur, Bheeka's friends came to see us, several of whom had given up idolatry ever since my previous visit. One young man, especially, appeared very well, and expressed a strong desire to be received into the church. Although he is rather ignorant of the great doctrines of the Bible, we have strong hopes that he will not long be satisfied to remain without the church. Large companies of mahars came to us at various times during the day, and up to very late at night; and all listened to instruction with apparent interest. Very few of the higher classes came near us. Bhokur is a market town, and, this being market day, we had a good opportunity for meeting with persons from the neighboring villages, and giving them some religious instruction, and distributing a few books.

On the following day Mr. Ballantine went to Wádgaum, a large village which is only two miles from Bhokur and four from Wudáley. He had never visited this place before.

I wished to have the opportunity of further conversation with two very interesting inquirers, and also of giving instruction to their families. These inquirers were so rejoiced at receiving a visit from us, that they insisted upon supplying our whole company with food, and upon providing fodder for our cattle. We had interesting conversations with them during the day and religious services in the afternoon at the house of one of them, on which occasion four or five men of the higher classes in the village were present and listened with attention. Besides the two inquirers, already referred to, another mahar came to us and expressed his determination to be a Christian and his desire to be baptized.

*Khokur—Return to Wudáley.*

Leaving Wádgaum on the morning of Thursday, Mr. Ballantine returned to Bhokur, and proceeded to Khokur, which is only two miles distant from Wudáley.

Here resides Rama, (the brother-in-law of Bheeka, mentioned above,) who became a Christian two years ago, and who, by his steady character and consistent walk and conversation, has done much to recommend the religion of Christ to all around him. He has learned to read since he became a Christian, and has not only daily prayers in his family, but also daily worship in a gar-

den near by, in company with all who feel disposed to join him. His wife and four men who are his relatives, were candidates for baptism; and a number of others expressed a desire to become Christians. Indeed all the mahars here seemed disposed to abandon Hindooism and embrace Christianity. Several others also, belonging to the higher classes in the village, came to the tent to converse with us on the subject of religion. One of these, a young man and a good reader, seemed very well informed in regard to Christianity, and almost persuaded to embrace its doctrines. Several women of the cultivator caste came to my tent, being introduced by Rama, and sat there nearly two hours, listening to instruction. They went away declaring their determination to serve idols no longer, but to worship God alone. Oh that they might have strength to keep their determination!

We remained at Khokur two days, busily employed all the time in giving instruction and in conversing with the candidates for baptism. Several of the inquirers brought out and gave me their little silver gods, which they had worshipped in the days of their ignorance. In almost every house there are four or five of these little gods, having from five to twenty-five cents worth of silver each. (In the houses of the brahmins these are often made of gold.) Many of these idols had long been thrown aside, and some were very much gnawed by the rats, who had been attracted by some oily substance smeared over them; and to those who had long worshipped them with fear and dread, these idols of silver were now objects of derision.

Mr. Ballantine returned to Wudáley the following Saturday, and found the chapel ready for divine service.

On the afternoon of Saturday, the candidates for baptism came from the different villages, and were examined in reference to their being received into the church, in presence of all the members who were assembled. All were of opinion that, of the fourteen or fifteen candidates, ten should be received, seven men and three women. The seven men were one from Wudáley, one from Wádgaum, three from Khokur, and two from Bherda-poor, a village eight miles distant, which I was unable to visit before the Sabbath. The women were the wives of the two Christians at Wudáley, and the wife of Rama of Khokur.

### *Services of the Sabbath.*

The Sabbath was an interesting day. The morning services commenced about ten o'clock. Our congregation was small; but all came to hear and listened of course with deep attention. A few persons of the higher classes in the village were present, and remained till the end, evidently much interested. After singing the one hundredth psalm, (a Mahrat translation of Watts's version, "Before Jehovah's awful throne,") and dedicating the house to the worship of God, a sermon was preached from Mat. 28: 18-20: "Go ye, therefore, and teach (disciple) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," &c. After the sermon baptism was administered to the candidates.

In the afternoon the congregation was still larger, several having come in from the surrounding villages after the conclusion of the morning service; and, among the rest, quite a large company of mahars from Bhokur. At the afternoon service three children of a native Christian, residing at Karegaum, a village five or six miles distant, received baptism. At the close of the service, eight or ten persons came forward, and expressed their determination to become Christians, and wished their names to be taken down as candidates for baptism hereafter.

We continued until late at night giving them instruction. We informed all that it was our intention to station a native catechist at Wudáley, and that, on every Sabbath day when he was present, the chapel would be open for divine worship; and that a missionary would come as often as practicable to give them religious instruction, and to administer the ordinances of God's house. Nearly the whole afternoon was spent in giving instruction to a large company of mahars, both men and women, who assembled at the house of one of the Christians. Several persons, belonging to this and neighboring villages, expressed their desire to become Christians. Two persons of the cultivator caste also, as we were informed by the new converts, had, for some time past, been thinking of abandoning Hindooism and embracing Christianity. One of them was present at all the exercises on the Sabbath at Wudáley; and we had considerable interesting conversation with him; but, by some means, they were both prevented from meeting us at their own village.

*An Interesting Convert.*

The history of one of the new converts at Bherdappoor has been rather an unusual one; and Mr. Ballantine has, therefore, given the following account of him.

His name is Mahadoo. He has been for many years a devoted worshipper of Khundoba, the god who is worshipped perhaps more than all others, by the cultivators and lower classes of people in this country. Mahadoo was subject to fits of nervous excitement, which were generally attributed to the inspiration of this god. He says that when he was about twelve years old, the people of his village, who had been on a pilgrimage to Jejoory, (the principal seat of the worship of Khundoba in the Deccan, more than a hundred miles distant,) on their return home, began to go round the village, as they are accustomed to do on returning from a pilgrimage, howling and crying forth the praises of the god. Becoming unnaturally excited, he ran backward and forward in the crowd, unconscious of what he was doing, until at length he suddenly fell senseless to the ground, as if thrown down by a violent jerk. He was taken up by the astonished people and carried home; and, after coming to his senses, he was very much alarmed in view of what had befallen him. Afterwards the sound of the little bell rung by Khundoba's worshippers, or any similar occurrence, would bring on the fit of excitement; and this troubled him so much that he became very weak and feeble, and seemed gradually wasting away.

Becoming at length accustomed to these turns of excitement, however, he lost all dread of them, and, attributing them to the inspiration of Khundoba, began to turn them to some profitable account. The people, to conciliate the favor of Khundoba, would often make

him presents when in this excited state; and he would often become excited voluntarily in order to obtain their favors. He describes the excitement as very much like that of intoxication; and says that while in that state he had no more knowledge of things concealed from mortal eyes, than at any other time; but that he often gave answers at a venture to questions put to him. He twice performed the ceremony of hook-swinging, in honor of Khundoba; and his back still bears the marks of the wounds made by the hooks. When he first heard of Christianity he ridiculed and opposed it; but Rama of Khokur, who is a near relative, endeavored to convince him of the folly of idolatry and the truth of Christianity; and, by the blessing of God, his labors were crowned with success. About a year ago Mahadoo gave up the worship of Khundoba, and began to listen to Christian instruction. He has not since been troubled with those fits of nervous excitement, and he says that he has no fears of their return. Since he began to think of embracing Christianity, he has visited Ahmednuggur, two or three times, and received instruction from us; but although we conversed with him then, we were not struck with anything peculiar in his appearance. On visiting Wudáley, however, and conversing with him there, I was surprised at his intelligence and the clearness of his views of religious truth. He seemed to have a just apprehension of his state as a sinner, of his need of redemption through the blood of Jesus, and the necessity of the Holy Spirit's influences to cleanse his heart and enable him to walk worthily of his new relation to God and to fit him for heaven. He gave the brightest evidence of conversion of all those who were received into the church. He is still a young man, has a wife and three children, and we hope may be of great use in the service of his new Master.

*Proceedings of other Societies.**Foreign.***ENGLISH BAPTIST MISSIONARY SOCIETY.**

The fifty-fourth anniversary of this society was held at Exeter Hall, London, April 30; S. M. Peto, Esquire, being in the chair. After an address by the Chairman, the Rev. Joseph An-

gus, Secretary of the society, submitted the annual report.

From this document it appears that 39 missionaries are sustained in India, and 137 native preachers and teachers; that in the churches under the care of these different laborers there are 1,678 members, of whom 251 have been received

during the past year; and that there are also 101 schools, having 3,979 pupils. The members of these churches, though generally very poor, have contributed more than £1,200 during the year for the support of their pastors. In Africa the society has stations at Fernando Po, Bimbia, Cameroons and Calabar, connected with which are 33 missionaries and teachers. There are 250 children in the day schools, and 500 in the Sabbath schools. The Scriptures have been translated, in part, into the Fernandian, Isuba and Dewalla tongues. In America and the West Indies there are missions at Honduras, Trinidad, Hayti, the Bahamas and Canada. At these different missions there are 21 missionaries and 16 native teachers, who have under their care 3,429 church members and 1,077 scholars. The churches in Jamaica, formerly connected with the society, have 34,000 communicants. In France there are three stations and two ministers.

The total receipts of the society, including grants from other societies and special donations, were £26,398. The expenditures amounted to £25,191. The debt of the society is £5,003.

Addresses were made by Rev. Octavius Winslow, Rev. J. J. Freeman, Secretary of the London Missionary Society, Rev. W. W. Evans, missionary from Calcutta, Rev. J. H. Hinton, Rev. Josias Wilson, Rev. Dr. Cox, and Rev. S. Nicholson.

#### WESLEYAN MISSIONARY SOCIETY.

THIS society held its annual meeting at Exeter Hall, London, May 4; the Hon. Fox Maule being in the chair. After the introductory address of the Chairman, Dr. Bunting read an abstract of the annual report. This document begins with the gratifying announcement that the debt of the society, which accrued in previous years, has been discharged. The income of the year ending December 31, 1845, was £112,823, being an advance of £7,136 upon that of 1844. The Juvenile Christmas Offerings have amounted to £4,486; and £11,674 have been received from foreign stations. The expenditures of the society have amounted to £104,306. Twenty-three missionaries and six wives of missionaries have been sent out by the society since the last anniversary. Seven missionaries have been removed by death.

The society reports 284 central or principal stations, called circuits, in different parts of the world; 2,522 chapels and other preaching places; 397 missionaries and assistant missionaries, including 10 supernumeraries; 847 other paid agents, such as catechists, teachers, &c.; 6,832 unpaid agents, as Sabbath school teachers, &c.; 103,150 full and accredited church members; 4,315 candidates for church membership; 71,625 scholars in day and Sabbath schools; and eight printing establishments.

Addresses were made by Dr. Grey, of the Free Church of Scotland, Rev. Peter Laroche, Secretary of the Moravian Missionary Society, Rev. Edward Craig, Dr. Hannah, Colonel Coolly, Rev. George Chapman, missionary from Ashanti, Rev. John Greer of Dublin, Dr. Jenkyn, President of Coward College, Rev. Joseph Angus, Secretary of the Baptist Missionary Society, Dr. Newton, Dr. Young, Rev. A. S. Thelwall, Rev. G. B. McDonald, Rev. Jacob Stanley, and Dr. Bunting.

#### CHURCH MISSIONARY SOCIETY.

THIS society held its forty-sixth anniversary at Exeter Hall, London, May 5. The chair was taken by the Earl of Chichester, who made the introductory address. An abstract of the annual report was read by the Secretaries, Rev. R. Davies and Rev. J. Venn. An appropriate reference was made to the death of D. Coates, Esquire, who had taken part in the administration of the society for more than twenty-seven years, first as Assistant Secretary, and afterwards as its Lay Secretary. "This committee," says the report, "would be neglecting a plain obligation, if they did not make public and honorable mention of the very efficient discharge of that part of his duty of which they had the chief evidence and benefit, and record the self-sacrifice, zeal and extraordinary ability with which he conducted the business of the Committee, and the admirable way in which he brought the great principles of the gospel of the grace of God to bear upon the discussion of all important questions." All who have known Mr. Coates in his official relations, must have deeply sympathized with the Committee in the loss which they have sustained.

The income of the society during the last year was £102,458, showing a deficiency, as compared with the receipts of the previous year, of £2,791. The receipts exceeded the expenditures £1,073.

In West Africa two new stations have been commenced within the colony of Sierra Leone during the past year; and within the last eight years, seven new churches have been built by the society, all of which are well filled. The society is now passing beyond the limits of the colony. After referring to the prosperous state of the society's operations in Greece, Egypt, East Africa, and North West America, the report proceeded to notice its efforts in behalf of Jamaica. In this island one station has become an Island colony, and the burden of the society may be diminished at other stations. Indeed at one of them the natives have just contributed £160. The Cotta Institution in Ceylon is represented as very flourishing. The Himalaya mission, commenced some two or three years since, is prepared to occupy the field thrown open to the Christian world in Punjab. In Krishnagur a Spanish Jesuit, with ample funds at his command, is endeavor-



ing to proselyte the recent converts from heathenism. In Southern India the work is still onward. The number of persons brought out of heathenism and placed under Christian instruction, at the commencement of 1845, was 23,866; one year later, it was 30,698. "I have very little doubt," writes one missionary, "that in a short time the whole population of Tinnevely will renounce heathenism and come over to Christianity." The Bishop of Madras says, "There appears no reason to doubt that any missionary could collect around him a congregation of 1,000 or 1,500 souls, in a few months, in any part of the unoccupied field of Tinnevely." The report deplors the ungodliness of nominal Christians in New Zealand, the seductions of Romanism, and the recent spirit of insubordination let loose among the people. Still the work of the missionaries is not so much impeded as might be expected. For China no new laborers have been found; and one of the two sent out last year, has been compelled to leave on account of ill health.

The meeting was addressed by the Bishop of Chester, Rev. J. W. Cunningham, the Bishop of Oxford, Rev. Henry Fox, missionary from India, the Bishop of Cashel, Rev. J. H. Bernau, missionary in British Guiana, Rev. M. H. Villiers, and Rev. Hugh Stowell.

#### BRITISH AND FOREIGN BIBLE SOCIETY.

THE anniversary of this society was held at Exeter Hall, London, May 6. In the absence of Lord Bexley, Viscount Sandon took the chair. After the introductory address by the Chairman, Rev. A. Brandram, Secretary of the society, submitted the annual report; from which it appeared that the issues of Scriptures have been nearly half a million more than in any previous year, owing to the extraordinary demand in the north of England.

In France great success had attended the society, and there was an increasing thirst for the word of God; of the colporteurs engaged during the year, seven-eighths had formerly belonged to the church of Rome. In Holland the society's issues for the year were 76,515 copies, being 30,000 more than in the preceding year. In Germany Dr. Pinkerton's issues were 68,410, exceeding the previous year by 14,938; the other agents reported a similar increase with them also. Dr. Pinkerton had been in communication with the leaders of the movement among the Roman Catholics, urging the importance of a free distribution of the Scriptures among them, and he had met with great encouragement; he had intrusted them with above 4,000 copies. In Switzerland several thousand copies had been sold with almost incredible rapidity, chiefly to the lower classes. At Stockholm the society's issues were 29,054 copies, being 5,600 more than in the pre-

vious year. In British India a new auxiliary had been formed at Agra, to be entitled the North India Bible Society, comprising the provinces which had been the scene of the late military operations. In China the revision of the translation was proceeding. In New Zealand 5,000 copies had been placed at the disposal of the Church Missionary Society. The report proceeded to notice the society's proceedings in various other parts of the world.

Supplies had been granted to the British and Foreign School Society, London City Mission, &c. To Ireland 108,534 copies had been granted, 30,000 to the Hibernian Society, 68,000 to the Sunday School Society for Ireland, £396 being sent in part payment; grants had also been made to the Kildare-place Society, Irish Society, Baptist Irish Society, Irish Evangelical Society, &c.

The issues of the society during the past year have been 1,441,651, making the total issues, from the beginning, 18,324,437 volumes. The entire receipts of the past year amounted to £101,305; being an advance upon the previous year of £3,550. The receipts for Bibles and Testaments have been £55,976. The expenditures of the last year were £105,851, exceeding those of the previous year £20,033.

Addresses were delivered by the Marquis of Cholmondeley, the Bishop of Calcutta, Lord Ashley, Rev. John Blackburne, Professor Fleidner, of Prussia, Dr. Alder, Dr. Legge, missionary from China, J. S. Harford, Esquire, and Lord Teignmouth.

#### RELIGIOUS TRACT SOCIETY.

THE forty-seventh anniversary of this society was held at Exeter Hall, London, May 8; Sir E. N. Buxton being in the chair. After the address of the Chairman, Mr. W. Jones, Secretary of the society, submitted its annual report, giving a brief sketch of its operations in China, India, Australia, South and West Africa, Spanish America, the West Indies, British North America, France, Switzerland, Holland, Spain, Italy, Germany, Hungary, Saxony, Denmark, Iceland, Sweden, Russia, the Levant and Persia.

New tracts have been published during the past year to the number of 245; and the total circulation at home and abroad, in 98 languages, has amounted to 420,000,000. The total receipts have been £56,110, (being an advance of £2,005 upon the preceding year,) of which £46,597 have been realized from sales.

The meeting was addressed by Rev. Edwin Sidney, Rev. John Stoughton, Dr. Leifchild, Dr. Legge, missionary from China, Rev. W. W. Robinson, Dr. Morrison, Rev. John Bilderbeck, missionary from India, Rev. W. Groser, Professor La Harpe, of Switzerland, and George Friend, Esq.

## LONDON MISSIONARY SOCIETY.

THIS society held its fifty-second annual meeting at Exeter Hall, London, May 14. The chair was taken by Sir Culling Eardley Smith, who addressed the meeting at considerable length. The Foreign Secretary of the society then read an abstract of the report, to the following effect:

The missionaries of the society, in common with those of every evangelical Protestant communion, have now to encounter, in every field of their exertions, the most active opposition from the agents of popery. In no part of the world is the anti-Protestant design of Catholic missions more striking and conclusive than in Polynesia. The martial power of France, which is degraded to force upon the Protestant Christians of Tahiti the exclusive pretensions of the papal church, continues to oppress and pollute that island; but the designs of popery, as it respects converts, have thus far totally failed, and not more than one-sixth of the population have been brought even into external alliance with the invaders of their country. The deeply-injured Queen, Pomare, continues to prefer freedom in exile to French oppression; but the Directors, aided by the liberality of their friends, have adopted the best means for mitigating her sufferings and ministering to her wants. Over Tahiti, bleeding with her many wrongs, we must mingle smiles with tears, and sing of mercy as well as judgment. In the camp at Papenoo the presence of the Lord has been felt and owned; and many, in this dark season of national adversity, have sought and found that mercy which, in brighter days, they neglected or despised. The mission at Tauna has been revived, and the gospel extended to other islands of the New Hebrides, where the prospects are peculiarly animating. In parts of the Samoas the divine presence has been felt in renewed power, and with the most blessed effects.

Events, equally astonishing and delightful, have occurred during the year, under the gracious control of the God of missions, for the propagation of the gospel in China. By the decree of the Emperor, the myriads of that vast empire are now at liberty to embrace and profess the religion of the Lord of heaven, as known and published by the western nations. The Directors are sensible of the high duty to China which rested upon this institution in particular; but their delight that her teeming population is now open to the mercy of the gospel, is not unaccompanied with deep regret, that our efforts to meet her loud and pressing claims have been so inadequate to the solemn and joyous occasion. At Shanghai and Amoy the missionaries enjoy many marks of the divine favor; and there is every prospect of an abundant harvest.

In India, and more particularly the southern provinces, the deadly force of the cholera has been widely prevalent; and many of the native Christians, and several devoted native evangelists, have been numbered with its victims. At no former period, however, has the work of the Lord been more vigorous and expansive in its progress. The number of converts who have professed the name of Christ in baptism, have been great beyond precedent. Female education is beginning to yield precious fruit in the conversion of souls and the advancement of social comfort. From the theological seminaries, a large body of native evangelists, renovated in heart and informed in understanding, are preparing to enter the field of spiritual death.

In Africa some of the missions have been ex-

posed to the danger and desolation of war, especially Philipolis; but hostilities have happily terminated, and the selfish and cruel designs of the Dutch invaders have been frustrated. In several parts of the country there have been gracious revivals of spiritual religion, and four hundred members have been added to the native churches.

Cheering tidings have been received from the oppressed Christians of Madagascar. Though persecuted, they are not forsaken; though cast down, they are not destroyed. Amidst all their privations and dangers, the believers have multiplied, rather than decreased. No additions have been made to the number of the martyrs, but the cruel edicts of the government, though somewhat relaxed, are un repealed.

Many of the West India stations have participated in the divine presence and blessing.

The number of stations and outstations, supported by the society in different parts of the world, is 460, connected with which there are 150 churches. The society employs among the heathen 165 European missionaries and 700 European and native assistants. The number of printing establishments in operation is fifteen.

The receipts of the society, during the past year, were £79,745; while the expenditures amounted to only £74,497.

The meeting was addressed by Dr. Vaughan, C. Hindley, Esq., E. Baines, Jr. Esq., Rev. J. H. Hinton, Dr. Legge, missionary from China, Rev. R. C. Mather, missionary from India, the Hon. and Rev. Baptist Noel, Rev. W. Chalmer, of the Free Church of Scotland, Dr. Cummings, of the Scotch Church, and Rev. J. A. James.

## Domestic.

## AMERICAN SEAMAN'S FRIEND SOCIETY.

THE eighteenth anniversary of this society was held in the Broadway Tabernacle, New York, May 11; the President, Captain Richardson, being in the chair. The Secretary, Rev. Mr. Spaulding, presented the annual report. The foreign labors of the society are directed principally to Honolulu and Lahaina, at the Sandwich Islands, Havre, in France, Stockholm and Gottenburg, in Sweden. A chaplain has been recently obtained for China. Its efforts at Sydney have been suspended. The receipts of the society have been \$28,930, and its expenditures, \$28,290.

The meeting was addressed by Rev. E. E. Adams, seamen's chaplain at Havre, Mr. J. G. Clark, a sailor, Mr. Leech, also a sailor, and Dr. Tyng, of New York.

## FOREIGN EVANGELICAL SOCIETY.

THIS society held its seventh anniversary at the Mercer Street Presbyterian church, New York, May 12; Dr. De Witt being in the chair. W. W. Chester, Esquire, read the Treasurer's report, which showed that the entire receipts of the society, during the past year, have been

\$20,145, including \$2,400 for the Waldenses. The expenditures have been \$19,969. Dr. Baird submitted an interesting report respecting the operations of the society, showing particularly the progress of evangelical religion in France.

Addresses were made by Dr. Pohlman of Albany, Rev. Mr. Wolff, of Montreal, Rev. Mr. Adams, of Havre, France, Rev. Mr. Andrews, of Troy, and Dr. Cox, of Brooklyn.

#### AMERICAN TRACT SOCIETY.

THIS Society held its twenty-first annual meeting in the Tabernacle, New York, May 13; John Tappan, Esquire, being in the chair. From the Treasurer's report, which was read by M. Allen, Esquire, it appeared that the receipts of the society, for the last year, have been \$152,916, of which \$22,784 were the proceeds of sales. The donations have amounted to \$71,132, being an increase of \$8,325 beyond those of the previous year; more than \$24,000 were received for colportage. The expenditures have just equalled the receipts; \$15,000 having been remitted to foreign lands, and \$31,000 having been expended for colportage.

A condensed view of the annual report was then submitted by Rev. Messrs. Hallock and Cook, Secretaries of the society. The new publications amount to 73, making the whole number 1,207, of which 193 are volumes. There have been printed, during the year, 364,100 volumes, 4,222,000 publications, 116,173,000 pages; and there have been circulated 366,000 volumes, 5,158,898 publications, 123,643,593 pages; making the total circulation, 2,859,649 volumes, 84,122,133 publications, 1,667,696,401 pages.

Addresses were delivered by President Hitchcock, of Amherst College, Rev. Mr. Clark, of Wisconsin, Rev. Mr. Stevenson, of Ohio, Rev. Mr. Turnbull, of Connecticut, Rev. Mr. Hengstenberg, of Prussia, Dr. Adams, of New York, and Dr. Tyng of New York.

#### AMERICAN HOME MISSIONARY SOCIETY.

THE twentieth annual meeting of this society was held at the Broadway Tabernacle, New York, May 13; Henry Dwight, Esquire, the President, being in the chair. The Treasurer's report was submitted by Jasper Corning, Esquire, from which it appeared that the receipts of the

society were \$125,124, (showing an advance of \$3,178 on those of last year,) while the payments have amounted to \$126,893. The report of the Executive Committee was read by Dr. Badger. The society has had in its services during the year, 971 ministers, being an increase of 28; and the number of congregations supplied, in whole or in part, has been 1,453. The aggregate of ministerial labor has been 760 years. The number added to the churches is 5,311, of which 2,272 were by profession.

The meeting was addressed by Rev. S. W. Fisher, of Albany, Rev. S. W. S. Dutton, of New Haven, Rev. Mr. Noble, of New York, and Rev. J. J. Miter, of Milwaukee.

#### AMERICAN BIBLE SOCIETY.

THE thirtieth anniversary of this society was held at the Broadway Tabernacle, New York, May 14; the President, Hon. T. Frelinghuysen, being in the chair. After an address by the President, the Treasurer's report was read by Joseph Hyde, Esquire, showing the total receipts of the society to have been \$197,367, being an increase of \$30,715. Dr. Brigham, Secretary of the society, presented the report of the Managers. The whole number of Bibles and Testaments printed (during eleven months) is 482,000; the number issued is 483,874, making the aggregate from the beginning 4,497,265.

Addresses were made by Rev. Mr. Adams of New Hampshire, Rev. Mr. Butler, of Massachusetts, Dr. Parker, of Philadelphia, Hon. William Maxwell, of Virginia, Rev. Mr. Milburne, chaplain to Congress, and Dr. Tyng, of New York.

#### AMERICAN EDUCATION SOCIETY.

THIS society held its thirtieth anniversary in the Mercer Street church, New York, May 14; Anson G. Phelps, Esquire, being in the chair. Rev. S. H. Riddel, the Secretary, read an abstract of the annual report; from which it appeared that the aggregate receipts for the past year were \$39,348, while the expenditures were \$34,824. Loans have been refunded to the amount of \$2,973. The number of students assisted is 375; the new applicants (received) are 93.

The meeting was addressed by Rev. J. F. Stearns, of Massachusetts, Rev. J. B. Condit, of New Jersey, and Dr. Bacon of Connecticut.

### American Board of Commissioners for Foreign Missions.

#### Recent Intelligence.

WEST AFRICA.—In a letter, dated December 15, Mr. Wilson writes as follows:

Since my last letter every thing has been per-

fectly quiet here. Our schools have all been opened, except one, and they are quite as well attended as they were before our late troubles. The assemblies which I address, are as large as ever, if not larger; and if I am not mistaken, there is more than usual seriousness among some

of my hearers. How long we shall be permitted to prosecute our work in quietness, God only knows. In existing circumstances our duty is plain. We must give this people the bread of life, so long as they are disposed to receive it, whatever may be their outward condition or political relations. This conclusion, however, does not affect my views in respect to the desirableness and expediency of our forming a new station to the north or south of this; and to this point my attention is more than usually directed at the present time.

We are now printing some very plain sermons in the native language, to be read by our young men in their religious meetings.

**GREECE.**—Mr. King writes, March 29, "The court to which I appealed, has rejected my appeal and confirmed the sentence of the first court. From this decision I have now appealed to the Areopagus, the highest tribunal in Greece. As I am informed that I shall be permitted to speak in my own defence, I intend, by the help of God, so to do."

**SYRIA.**—Mr. Whiting writes from 'Abeih, under date of April 7, as follows:

I think that I only express the deliberate opinion of all my brethren and of all our native helpers, when I say that this field never looked so inviting and encouraging before. Never were there so many promising doors open for preaching the gospel; and never, since the commencement of the mission, were so many tongues actually employed in preaching it, publicly and privately, in the house and by the way, through these mountains and plains, as at the present time. Our hands, and the hands of our native helpers, are full; and the people are sending to us from a number of places which we have never visited, begging for schools and religious instruction. Most of us are feeble in health; and, as you know, we are few in number. But our hearts were never more full of hope and confidence that the Lord will bless us, and never were we more happy in our work, than at this moment.

**NESTORIANS.**—Letters have been received from this mission, as late as March 31, which represent the revival as still in progress. Our brethren "are filled with wonder, as well as with joy unspeakable, in view of this work of mercy and grace."

**BOMBAY.**—The annual report of this mission has been received. The number of free schools under its care is nine, of which four are for girls; the whole number of pupils in these schools is 348. There are also two female boarding-schools, which have about forty pupils. The gospel is preached regularly at two places; at one of which the average congregation is two hundred, at the other thirty or forty. One person has been admitted to the church during the year; and one has been excommunicated, and another has deceased.

**MADRAS.**—Mr. Winslow writes from Madras, March 12, as follows:

We spent most of last week in distributing books and addressing the people who resorted to us. We had a large tent pitched near one of the

gates of the town, the first three days on the north side, and then two days on the south side. Great numbers came to us in companies varying from ten to seventy; and, having been examined as to their ability to read, &c., they were admitted to the tent in succession, addressed, and then dismissed with a small book or two, or with tracts. Eighteen companies were thus addressed during one day, and several hundred books were distributed. They generally listened with attention to what was said to them; but for a part of the time there was a mob, and on the second day they pulled down the tent. This made it necessary for me to go to the police magistrates and obtain a constable to protect us. The tent was again erected, and we preserved it from further violence. The baser sort shouted, threw stones, struck us with their hands and shoes, and tore up some books; but they did not stop our work, or do us any real harm. The occasion of the outbreak was the presence of the agents of the Madras Anti-Mission Society, who excited the late tumult in Tinnevely. The opposition and the treatment which we have received, have created some talk, and I think good has been done. Our congregations last Sabbath were quite large; at one of our stations the chapel was so full that the people could not be well accommodated.

**MADURA.**—The annual report of this mission has been received, showing that the present number of church members is one hundred and twenty, of whom twenty-four were admitted during the last year. The number of Christian villages is forty.

**CEYLON.**—The cholera has so much abated that the people have, in a great measure, lost their anxiety on the subject. At the date of the latest communications, however, the small pox was exciting some apprehension. The effect of the cholera on the operations of the mission will appear from a letter of Mr. Minor, dated March 10.

The schools were nearly all suspended; the printing office was hardly kept open; and our weekly and monthly prayer meetings were omitted. Few attended the meetings held upon the Sabbath; and of these few, some would often be missing on the next Lord's day. The deaths in the different villages composing Maneply parish averaged, for some time, more than thirty a day. Indeed it was often difficult to find persons to bury the dead. The disease has generally found its greatest number of victims among the lower castes, whose personal habits are dirty and low. Some brahmins, however, have fallen. Very few cases have occurred among the Europeans; and their preservation appears quite remarkable. It is estimated that from 8,000 to 10,000 deaths have occurred. In the town of Jaffna and its suburbs, which had a population of about 30,000 at the last census, one tenth have been cut down. At Maneply five church members have died, and at Oodooville, ten or twelve.

Two members of Batticotta seminary,—Silas Hubbell and Charles Walker,—have died. The latter was among the hopeful converts of last winter. Eight girls in the Oodooville boarding school have also fallen victims to the same disease. Their names are as follows: Nancy B. Scales, Betsey Pratt, Eleanor Cuyler, Maria H.



Cooke, Eliza Conkling, Frances Burchard, Susannah Payson and Diana Isham. A brief notice of this painful occurrence will be found in the *Dayspring* for July.

**SIAM.**—The quarterly letter from this mission states that Mr. Caswell has more encouragement in his labors in the north part of Bangkok. The number of his hearers has increased; and three persons appear to be serious inquirers. Mo, who was suspended from the privileges of the church in February, 1845, has been restored.

**SANDWICH ISLANDS.**—Mr. Bishop writes from Ewa, under date of December 12, that the state of religion in his district is more encouraging than he has known it for several years. Forty persons were expecting to be admitted to the church on the following Sabbath.

An extract from a letter of Mr. Armstrong, dated March 16, will throw some light upon the state of things at Honolulu.

I have commenced a series of two days' meetings in the different sections of my field, by means of which there seems to be much good accomplished, especially in arousing and quickening church members, and bringing back wanderers to the true fold. On the whole there is a more general and solemn attention to divine things in my congregation than there has been for some time. Inquirers are quite numerous, and some of them are very promising; though they generally lack depth of feeling and a clear understanding of their ill desert. A want of a sense of sin is the most discouraging feature in the case of most Hawaiians.

But while there is some good, there is also much evil in the midst of us. The sin of uncleanness is awfully prevalent in Honolulu, more especially between dissolute foreigners and the native females. The cause of temperance, I think, has been retrograding of late. Many of our residents have violated their pledge of total abstinence, and have gone back to the grog shop and the gutter; while among the natives the use of *mea* has become very prevalent.

We have had a great deal of confusion on the Sabbath during the season of fall shipping; but our Governor has at length taken a noble stand, and restored our accustomed quiet. He is in poor health. As a ruler he is second to none in the nation; and we should greatly miss him were he taken from us.

**CHOCTAWS.**—The churches connected with this mission have been greatly blessed during the last few months. The Spirit of God has descended with unusual power, and many are rejoicing in the hope of salvation through a crucified Savior.

### Home Proceedings.

#### MISSIONARY CONVENTION AT BANGOR.

A MEETING of the friends of missions was held at Bangor, Maine, on the second and third of June. A number of clergymen and others were present from the towns in the vicinity. Dr. Anderson, Rev. Levi Spaulding, of the Ceylon

mission, and Rev. S. B. Treat, attended as a deputation from the Board. Eliashib Adams, Esquire, was chosen Chairman of the meeting, and Rev. Nathan Dole, Secretary. Dr. Pond, Professor Shepard, Dr. Anderson, Rev. Mr. Munsell, and George Thatcher, Esquire, were appointed a business committee.

The exercises did not differ materially from those of similar meetings heretofore held in other places. Several resolutions were introduced and discussed. Addresses upon various topics connected with missions were also delivered by the persons who represented the Board.

#### MISSIONARY MAPS.

REV. O. B. BIDWELL, late of Worcester county, Massachusetts, is preparing a series of maps which will be eminently serviceable in the illustration of missionary subjects. Three have been already issued. The first embraces Hindostan, Burmah and a part of Siam; the second, Western Asia; and the third, the Sandwich Islands. They are all upon a very large scale, and so colored as to be distinctly seen at a considerable distance. The missionary stations of the American Board, and other societies in this country, are distinguished by appropriate colors; while those of European societies are indicated by a common diagram. No pastor can look at them without desiring to possess them. At the monthly concert, they will be invaluable. In Sabbath and other schools they must be very useful.

The publisher, Rev. W. H. Bidwell, editor and proprietor of the *New York Evangelist*, offers them at a very reasonable price. The three can be obtained for eight dollars and fifty cents.

### DONATIONS,

#### RECEIVED IN MAY.

|                                                       |  |
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| <i>Board of Foreign Missions in Ref. Dutch Ch.</i>    |  |
| W. R. Thompson, New York, Tr.                         |  |
| (Of wh. fr. s. s. chil. Bloomingdale, 25,71; 3,180 37 |  |
| Barnstable Co. Ms. Aux. So. W. Crocker, Tr.           |  |
| Falmouth, Gent. and la. 200,55; la.                   |  |
| benev. so. for sch. in Siam, 30; 220 55               |  |
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| Orleans, Cong. ch. and so. 47 00                      |  |
| South Dennis, do. 100 00—387 56                       |  |
| <i>Berkshire Co. Ms. Aux. So. T. Green, Tr.</i>       |  |
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| Old South ch. and cong. gent. 1,902;                  |  |
| la. 566,77; s. s. 4,56; 3,473 33                      |  |
| Essex-st. ch. do. gent. and la. (of wh.               |  |
| for <i>Isabella Graham</i> , Ceylon, 30;              |  |
| for a hea. child, 90; 3,147 19                        |  |
| Central do. gent. 1,850; m. c. 85,62;                 |  |
| s. s. 50; 1,985 62                                    |  |
| Bowdoin-st. do. gent. 1,216; la.                      |  |
| 400; 1,616 00                                         |  |
| Mount Vernon do. gent. and la.                        |  |
| 1,277 03; m. c. 208,64; 1,485 67                      |  |
| Park-st. do. gent. 750,25; la. 427,25;                |  |

juv. miss. so. 17,65; s. s. 23; 1,218 15  
 Pine-st. do. gent. 834 38  
 Salem-st. do. 700,50; m. c. 108,22; 808 72  
 Phillips ch. 247,50; m. c. 21; 268 50  
 Suffolk-st. do. 51,81; D. N. S. 50c.; 52 31  
 Maverick do. m. c. 23 11  
 Mass. inc. so. as inc. fr. Mrs. Os-  
 borne's legacy, for prop. the gospel  
 among the Ind. in N. Amer. 60;  
 fem. so. of Boston and vic. for pro-  
 chris. among the Jews, for sup. of  
 Mt. Schaudler, 116,30; Rev. M.  
 Moore, 12,33; N. Willis, 12,34;  
 other donations, particulars of wh.  
 have been published, 1,019 53; 1,220 50  
 United m. c. Park-st. ch. 515 33

\$14,648 81

Ded. amount prev. ack. 8,300 07-6,348 74

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 75; 2d par. gent. 11,50; la. 29; m.  
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 c. 13; Belleville, la. (of wh. fr. Mrs.  
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 RAH B. MILTIMORE an H. M. 100);  
 136,75; 149 75  
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 poisett, Mr. Thatcher's so. 67,38; 100 29—420 27  
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 coll. 38,86; s. s. for Doct. Scudder,  
 3,30; 72 16  
 Trenton Village, Pres. ch. 3 75  
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| lon miss.                                          | 4 00         |
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| Chazy, Mrs. H. 5; Mrs. C. 50c.                     | 5 50         |
| Kearsville, Pres. ch.                              | 85 00        |
| Malone,                                            | 78 56        |
| Plattsburgh, Pres. ch.                             | 113 49       |

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|                                                     |               |
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| Rockingham Co. N. H. Conf. of Chs. S. H. Piper, Tr. |               |
| Chester, EPHRAIM ORCUTT, wh. cons.                  |               |
| him an H. M.                                        | 100 00        |
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| 7,61; Rev. D. Oliphant, 5;                          | 12 61—142 61  |
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| North Scituate, Cong. ch. m. c.                     | 15 00         |
| Tiverton 4 Corners, Cong. ch. and so 25 00—41 00    |               |
| Richmond & Vic. Pa. Aux. So. S. Reeve, Tr.          |               |
| Richmond, J. H. Cook,                               | 30 00         |
| Rutland Co. Ft. Aux. So. W. Page, Tr.               |               |
| East Rutland, m. c. 12,56; la. 2,25;                |               |
| Mrs. B. 2;                                          | 16 81         |
| Pittsford, s. s. 10,50; L. L. 50c.                  | 11 00         |
| Foultaey, Cong. ch. and so. 52,72;                  |               |
| m. c. 35,03; juv. miss. asso. 5,88;                 | 93 65         |
| West Rutland, Cong. ch. and so. (of                 |               |
| wh. to cons. Mrs. ELIZA J. WIL-                     |               |
| DER an H. M. 100;)                                  | 136 00—257 46 |

|                                                  |             |
|--------------------------------------------------|-------------|
| Stafford Co. N. H. Conf. of Chs. E. J. Lane, Tr. |             |
| Durham, Cong. ch. and so.                        | 54 00       |
| Farmington, m. c.                                | 6 61        |
| Great Falls, s. s. class,                        | 8 00        |
| Monktonboro', A lady,                            | 5 00        |
| Ossipee, Cong. ch. and so.                       | 34 00       |
| Rochester, m. c.                                 | 8 00—115 61 |
| Taunton & Vic. Ms. Aux. So.                      |             |
| Mansfield, m. c.                                 | 11 00       |
| Pawtucket, A friend,                             | 15 00       |
| West Taunton, Cong. so.                          | 44 86—70 86 |
| Tolland Co. Ct. Aux. So. J. R. Flynt, Tr.        |             |
| Bolton, Coll.                                    | 19 27       |
| Union, S. I. Curtiss,                            | 5 00        |
| Vernon, E. Pearl,                                | 52 25—76 52 |
| Valley of the Mississippi, Aux. So. G. L.        |             |
| Weed, Tr.                                        | 1,955 32    |

|                                                  |        |
|--------------------------------------------------|--------|
| Western Reserve, O. Aux. So. Rev. H. Coe, Agent. |        |
| Atwater, 15,15; Berlin, 13; Bloom, 4; Bur-       |        |
| ton, 16,06; Brownhelm, Rev. F. H.                |        |
| Brown, 30; Canton, 33,59; Rev. W. W.             |        |
| Taylor, 6; Cuyahoga Falls, 7; Elyria,            |        |
| 35; H. Ely, 10; A. Beebe, 10; Rev. D.            |        |
| W. Lathrop, 10; Fitchville, 4,66; Geneva,        |        |
| 5; Greenfield, 11,86; a fem. friend, 5;          |        |
| Hudson, Wes. Res. coll. 3,04; Huron, 1;          |        |
| juv. miss. so. 6; Lyme, 25,37; R. Knox,          |        |
| 10; s. s. 3,75; a lady, for teacher of girls     |        |
| sch. at Terupuvanum, 3; Mantua, 6,25;            |        |
| Margaretta, 27,99; Maxville, 9; Mrs. A.          |        |
| G. Smith, 10; Melmore, 12,21; Rev. I.            |        |
| N. Whipple, 5; Middlebury, 22,07; Mi-            |        |
| han, 42,70; Jay miss. so. 25; Monroeville,       |        |
| 16,54; C. Barnett, 10; Nelson, 1,50; Nor-        |        |
| walk, 124,73; two girls, 2,55; Palmsville,       |        |
| 5; Plain, Young people's miss. so. 15;           |        |
| Richfield, 2,50; Rochester, 7,50; Ruggles,       |        |
| 18,68; Scipio, 8; Solon, 1,13; Tallmadge,        |        |
| La. 6; fem. benev. so. 7,66; Mrs. C. Penn,       |        |
| 10; Twinsburg, 1,75; Youngstown, 20;             |        |
| Av. of articles sold, 75c.;                      | 687 99 |

|                                                    |              |
|----------------------------------------------------|--------------|
| Windham Co. Ft. Aux. So. A. E. Dwinell, Tr.        |              |
| Brattleboro', A. Van Doorn,                        | 5 00         |
| Westminster East, Cong. ch. and so.                |              |
| m. c.                                              | 8 00—13 00   |
| Windham Co. South, Ct. Aux. So. Z. Storrs, Tr.     |              |
| Sterling, A boy,                                   | 14           |
| Windsor Co. Ft. Aux. So. E. P. Nevins, Tr.         |              |
| Norwich, S. par. m. c.                             | 20 88        |
| Weatherford, A friend,                             | 5 00—25 88   |
| Worcester Co. Ms. Central Aux. So. A. D.           |              |
| Poster, Tr.                                        |              |
| Rutland, m. c.                                     | 16 00        |
| York Co. Ms. Conf. of Chs. Rev. G. W. Cressoy, Tr. |              |
| Kennebunkport, Gent. 10; la. 14; m.                |              |
| c. 6,17;                                           | 30 17        |
| Limerick, Cong. so.                                | 39 70        |
| Saco, Cong. ch. and so. wh. cons.                  |              |
| Rev. EDWARD S. DWIGHT an H.                        |              |
| M. 91; m. c. 41; s. s. class, 1;                   | 133 00       |
| Shapleigh, Cong. ch. and so.                       | 12 86        |
| York, 1st ch. and so.                              | 38 25—253 98 |
| Total from the above sources,                      | \$18,453 76  |

## VARIOUS COLLECTIONS AND DONATIONS.

|                                               |        |
|-----------------------------------------------|--------|
| Two friends, wh. cons. Miss ELIZABETH         |        |
| ROBINSON of New Haven, Ct. an H. M.           |        |
| 100; a lady, 10; do. 5; a friend, H. G. 5;    | 120 00 |
| Albany, N. Y. A. S. K.                        | 1 00   |
| Andover, Ms. S. ch.                           | 108 00 |
| Ashville, N. C. m. c.                         | 6 50   |
| Baltimore, Md. 5th pres. ch.                  | 150 00 |
| Belfast, Ms. North ch.                        | 40 00  |
| Boonton Falls, N. J. 1st pres. ch. 26; s. s.  |        |
| for sch. in S. India, 16;                     | 42 00  |
| Brasher Falls, N. Y. Pres. ch. 4; C. F. H. 1; | 5 00   |
| Bucksport, Ms. Cong. ch. m. c.                | 25 00  |
| Caldwell, N. J. Pres. ch.                     | 16 10  |
| Cairo, N. Y. s. s. for schs. in Ceylon,       | 2 08   |
| Cambridge, Ms. Shepard ch. miss. sew. cir.    | 22 50  |
| Canterbury, N. Y. Pres. ch. 36; Rev. D.       |        |
| Crane, 5;                                     | 41 00  |
| Carlisle, Pa. 1st pres. ch.                   | 84 67  |
| Cazenovia, N. Y. Pres. ch. 70; la. benev. so. |        |
| for fem. sem. at Constantinople, 5;           | 75 00  |
| Charlotte, C. H. Pa. Mrs. S. Hogue, for schs. |        |
| among the Maharrattas,                        | 20 00  |
| Charlottesville, Va. A lady,                  | 15 00  |
| Chatham Village, N. J. Pres. ch. 22; la. for  |        |
| Hannah Cackrem, Ceylon, 20;                   | 42 00  |
| Chelsea, Ms. Winnissimmet ch. and so. m. c.   | 35 50  |
| Constableville, N. Y. Rev. A. L. Chapin and   |        |
| wife,                                         | 10 00  |
| Crown Point, N. Y. J. T. 5; G. G. and A. F.   |        |
| D. 1,50;                                      | 6 50   |
| Cullodensville, Ga. R. Holmes,                | 10 00  |
| Dalton, N. H. Cong. so.                       | 1 00   |
| Deckerstown, N. J. Pres. ch. m. c.            | 12 20  |
| Dennysville, Me. s. s.                        | 20 00  |
| Dorset, Vt. m. c.                             | 9 69   |
| Dracut, Ms. W. par. m. c. and coll.           | 15 61  |
| Dundaff, Pa. Pres. ch. m. c.                  | 20 00  |
| East Cambridge, Ms. Evan. ch. m. c.           | 13 15  |
| East Dupage, Ill. Cong. ch. 10,72; dis. 10c.; | 10 62  |
| Eastham, Ms. m. c.                            | 6 00   |
| East Stockholm, N. Y. W. C.                   | 3 00   |
| Ellsworth, Ms. Cong. ch. and so. m. c.        | 43 00  |
| Ellsworth, O. Pres. cong. ch.                 | 63 00  |
| Erie, Pa. 1st pres. ch.                       | 50 00  |
| Eutaw, Ala. Mrs. P. W. Upson,                 | 10 00  |
| Fairport, N. Y. 1st pres. ch.                 | 15 00  |
| Franklinville, N. Y. s. s.                    | 3 67   |
| Fresh Pond, N. Y. Pres. ch. m. c.             | 5 05   |
| Fryeburg, Ms. Cong. ch. and so. 43,55; m. c.  |        |
| 6,35; wh. and prev. dona. cons. Mrs. ELIZ-    |        |
| ABETH O. BUSWELL an H. M.                     | 49 83  |
| Galesburg, Ill. Pres. ch.                     | 57 27  |
| Gettysburg, Pa. Pres. ch. m. c.               | 23 95  |
| Gilbertsville, N. Y. Pres. ch. 57,40; fem.    |        |
| miss. so. 12,62;                              | 70 02  |
| Gloverville, N. Y. Juv. miss. so. for Dr.     |        |
| Scudder,                                      | 5 10   |
| Gravel Run, Pa. Pres. ch.                     | 8 25   |
| Greenbush, N. Y. 1st pres. ch. m. c.          | 25 00  |
| Hadley, Ill. Pres. ch. m. c. 7; disc. 7c.     | 6 93   |
| Indian Creek, Ill. Rev. J. G. Adams,          | 2 50   |
| Jacksonville, Ill. Cong. ch. s. s. for Ahmed- |        |
| nuggur miss.                                  | 11 00  |
| Jefferson, N. Y. Pres. ch. 13; a friend, 5;   | 18 00  |

*Kingsboro', N. Y.* Pres. ch. Mrs. A. Potter, to cons. Mrs. JERUSAHA CORNWELL an H. M. 100; Mrs. L. G. 30; indiv. 30; boys juv. miss. so. for Doct. Scudder, 7,21; girls do. 4,57;  
*Lewisden, Pa.* Mrs. A. C. Lawson,  
*Leyden, N. Y.* La. for a sch. at Madura, 23 00  
*Lyndon, N. Y.* Rev. J. Hovey, 3 00  
*Maine, A.* wanderer, 10 00  
*Malone, N. Y.* Juv. miss. so. for ed. of a hea. child, 20 00  
*Manlius, N. Y.* Pres. ch. m. c. 10,50; A. Smith, 100;  
*Marathon, N. Y.* Pres. ch. m. c. 5; J. M. R. 5;  
*Maumee City, O.* Pres. ch. 50 00  
*Meadville, Pa.* do. 28 00  
*Methuen, Ms.* Gent. and la. asso 144,55; m. c. 32,68;  
*Michigan City, Ia.* 1st cong. ch. 12 12  
*Minersville, Pa.* Pres. ch. 60 00  
*Mobile, Ala.* F. H. Brooks, 10 00  
*Moravia, N. Y.* Cong. ch. and so. 12 00  
*Morristown, N. J.* 1st pres. ch. wh. cons. Rev. HUGH S. CARPENTER of New York City and Rev. W. W. SCUDDER, H. M. 119, 14; 2d pres. ch. Mrs. C. B. Arden, 50;  
*Newark, N. J.* 1st pres. ch. M. J. 2; a friend, 50c.; M. B. S. 7c.  
*New Orleans, La.* Pres. ch. 120 90  
*New York, Mrs.* Bethune and others, for Choc. miss. 2 57  
*North East, N. Y.* Mrs. N. E.  
*North Pittstown, N. Y.* Pres. ch. 169 14  
*Norway, Me.* Cong. ch. and so. 2 57  
*Parishville, N. Y.* do. 120 90  
*Parippang, N. J.* Pres. ch. 36,25; rea. and sew. so. 30;  
*Peterson, N. J.* 2d pres. ch. a lady, 16 25  
*Peekskill, N. Y.* Payson, pres. ch. m. c. 16; savings, fr. a little girl, 1,35;  
*Perry, Ms.* Cong. ch. 15 00  
*Philadelphia, Pa.* 1st pres. ch. juv. miss. so. 100; Central pres. ch. A. Henry, 100; J. Sparhawk, 15; fem. so. for ed. hea. youth, 100; 11th pres. ch. youths miss. so. 161,88; Miss F. 50c.; 5th do. A. M. 3,50; A. V. R. C. 10; J. Constable, 10; Miss A. McM. 1,50; fem. union miss. mite so. 105,15; Miss Wetherill, for ed. of child in Ceylon, 8; 3d pres. ch. Mrs. Carswell, 30; J. Borland, 25; Mrs. M. Perit, for *Margaretta Perit*, Ceylon, 20; disc. 40;  
*Reading, Ms.* D. Nichols, 2d,  
*Rockaway, N. J.* Pres. ch. 690 13  
*Rocky River, Cong.* 5 00  
*Sag Harbor, N. Y.* Pres. s. s. for the Wickham sch. Ceylon, 50 00  
*Salisbury, N. Y.* Pres. ch. and so. 30 00  
*Schenectady, N. Y.* Pres. ch. juv. miss. so. for Dr. Scudder, 38 00  
*Searsport, Ms.* 1st cong. ch. and so. 75 00  
*Smithfield, N. Y.* Pres. ch. m. c. 13 00  
*Springfield, N. Y.* 1st pres. ch. wh. and prev. dona. cons. BENJAMIN RATHBON an H. M. 80 80  
*St. Louis, Mo.* A may day off'g fr. a sch. 12 00  
*Stonham, Ms.* Cong. ch. and so. 53 89  
*Success, N. Y.* Cong. ch. la. miss. so. for John Wells, Ceylon, 20 00  
*Troy, N. Y.* 1st pres. ch. (of wh. fr. G. G. Wilder, for *George G. Wilder*, Ceylon, 20,) 100; 2d do. m. c. 50; indiv. 10; s. s. for hea. chil. 3,70;  
*Warren, O.* D. M. I. 163 70  
*Washington City, D. C.* 4th pres. ch. 2 00  
*Westfield, N. J.* Pres. ch. 26; m. c. 6; 11 00  
*West Millford, N. J.* Pres. ch. 32 00  
*Whitefield, N. H.* J. Smith, 2 50  
*Williamsport, Pa.* m. box in Misses Hall's sem. 2 25  
*Wilmington, Ms.* Cong. so. indiv. 39,92; m. c. 13,68; la. miss. so. 30; la. social sew. cir. 20;  
*Wilmington, Del.* Hanover-st. Pres. ch. 93 60  
*Wilson, N. Y.* Pres. s. s. for C. C. Copeland, Choc. miss. 50 52  
*Woburn, Ms.* Gent. and la. 203,43; m. c. 51; 254 43  
*York, Pa.* Pres. ch. m. c. 67,76; fem. miss. so. 29,35;  
 By Dr. Scudder,  
 Chil. in Ohio, Indiana, Kentucky and Mississippi, 157 11  
 152 65

## IN FOREIGN LANDS AND AT MISSIONARY STATIONS.

Ceylon, Ceylon government, 960; Native evan. so. for sup. as catechists of A. Backers and A. Lowell, for 1845, 125,28; Rev. J. C. Smith, for *Emmie T. Smith*, 20; Jaffna, T. Hardy, 9,60; Colombo, E. Maberly, 48; Lady Oliphant, 24; H. C. Selby, 24;  
 Madras, J. Blackburne, 92; Mr. Horsely, 46; M. F. Anderson, 23;  
 Lieut. Dobbie, 7;  
 Trebizond, Rev. A. Smith, 1,210 88  
 168 00  
 70 00-1,448 88  
 \$94,558 43

## LEGACIES.

*Boston, Ms.* Mrs. Catharine Walley, 500; for *Charles Walley* and *Catherine H. Walley*, Ceylon, 700; by O. Everett, Jr. and J. C. Hurd, Ex'rs, 1,300 00  
*East Donegal, Pa.* Mrs. Jane Porter, by J. Clarke, 100 00  
*Fairhaven, Ms.* Mrs. Pamela Jenney, by Rev. D. W. Poor, 25 00  
*Hadley, Ms.* Miss Asenath S. Dickinson, by J. B. Porter, Ex'r, 600 00  
*Hartford, Ct.* Elizabeth Kingley, by G. and C. Goodwin, Ex'rs, 140 21  
*Philadelphia, Pa.* Nicodemus Lloyd, by V. Primrose, Ex'r, 100; loss tax, 2,50;  
*Sturbridge, Ms.* Abishai Howard, by E. Holbrook, Ex'r, 97 50  
*Winchester, Ct.* Mrs. Lois Ackley, by A. S. Wetmore, Ex'r, (prev. rec'd, 150,77,) 65,33; ded. exps. of coll. 3,26;  
 61 97  
 \$2,324 68

Amount of donations and legacies acknowledged in the preceding lists, \$26,883 11. Total from August 1st to May 31st, \$230,760 98.

## GENERAL PERMANENT FUND.

*Bridgewater, Ms.* Legacy of Thompson Baxter, 1,501 04

## DONATIONS IN CLOTHING, &amp;c.

A friend, Emmons's Works, 9 sets, for S. Africa, Turkey, Syria, Ahmednuggur, Madras, Madura, Ceylon, China, and Sandw. Isl  
*Andover, Ms.* A box, for Mr. Abbott, Ahmednuggur.  
*Blountville, Ten.* A blanket, fr. Miss C. Mackay; a vest, fr. Mrs. E. Arrants.  
*Brownhelm, O.* Making boots, fr. C. Peck, 17 50  
*Campton Village, N. H.* A box, fr. W. Green's fam. for Miss Mudgett, Alleghany.  
*Canton, O.* Clothing, fr. la. 1 75  
*Charlemont, Ms.* A box, fr. J. Ballard.  
*Franklin, N. H.* A box, fr. cong. ch. and so.  
*Gilsum, N. H.* A box, fr. cir. of ind. for Catteraugus. 23 63  
*Harrisville, O.* Clothing, fr. youths miss. so. 3 00  
*Hartford, Ct.* Paper.  
*Hudson, O.* Clothing, fr. C. B. E. 1,67; sundries fr. I. Buss, 1,18; tailoring, fr. H. and B. 5,50;  
*Milan, O.* Clothing, 8 35  
*New Haven, Ct.* A box, for Dr. De Forest, 10 25  
*Syria.*  
*Sudbury, Ms.* A box, fr. la. miss. asso. for Mr. Spaulding, Ceylon, 17 00  
*Sullivan, N. H.* A box, fr. la. cir. of ind. for Pawnee miss. 36 00  
*Windham, O.* Clothing, fr. young la.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.